CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, OCTOBER 22, 1836. NO. 793.---VOL. XV.—NO. 43.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 32.

JESUIT'S OATH.

The question respecting the incompatibility of the Catholic religion with civil liberty, about which much has been said of late in the public prints and elsewhere, has called forth a good deal of learning.

In relation to this question, as respects our country more particularly, we will here quote a passage from the *Jesuit's Oath*, contained in the '*Supplement to Six Months in a Convent*,' and will observe that a large portion of the Roman Ecclesiastics, who have from the first held the highest stations in the church in this country, have been, and now are Jesuits, and a large number of the Catholic Colleges and other seminaries and institutions among us, are under the control of that order.

In that Oath, which is subscribed to by every Jesuit, it is stated, 'That by virtue of the keys binding and loosing given to his Holiness by my Savior Jesus Christ, he hath power to depose *heretical* kings, princes, *states*, *commonwealths*, and governments, all being *illegal*, without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I shall and will *defend this doctrine*, and his Holiness' *rights and customs* against all usurpers of *heretical* or *Protestant* authority whatsoever; especially against the now pretended authority and church of England, [It is to be recollected that Henry VIII. was the first that disowned the papal jurisdiction, and therefore, the object of the Society of Jesus being expressly to reclaim heretics, it was natural to specify England,] and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or *state* named Protestant, or *obedience* to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, and of the Calvinists, Huguenots, and of other of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his Holiness' agents in any place, wherever I shall be, in England, Scotland and Ireland, or in any *other territory* or kingdom I shall come to; and do my utmost to extirpate the heretical Protestants' doctrine, and *to destroy all their pretending powers, regal or otherwise*. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly Father, or by any of his sacred convent. All which, I, A. B., do swear by the Blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath.'

The language of this oath is sufficiently explicit in relation to the nature of the spiritual allegiance of the Jesuits to the Papal sovereignty at Rome. By virtue of the keys of St Peter, they acknowledge that the Pope has power to depose heretical kings, princes, &c. By this we understand, that it is meant that the pope has] the right to dethrone kings and princes, and to revolutionize all governments, which are Protestant,—they being heretical and illegal, because not confirmed by him. Also, that they may be safely or by right destroyed. This is the doctrine. The Jesuits promise to defend this doctrine, and his Holiness' rights and customs against all usurpers of heretical or Protestant authority whatsoever. They renounce and disown all allegiance to a protestant government. They declare every other doctrine but the Catholic to be damnable, and call those who hold such doctrine, damned. They promise to aid the Pope's agents in extirpating every Protestant doctrine, and in destroying the civil power of Protestants, regal or otherwise. Having a dispensation from the pope, to assume or profess any heretical religion, in order to learn the secrets of Protestants; they promise to keep secret all information given them by papal agents, and to use it for the purpose of advancing the Pope's interest. To all which they swear by the Holy Trinity in partaking of the Sacrament, and call the host of heaven to witness their sincerity in taking this oath.

If this is not allegiance to a foreign power in civil or political matters, we would ask what is such allegiance? If this is not incompatible with the independence of our country, we would ask what obligation is? If this is not anti-republican, we would ask what is anti-republican? If this does not clash with, and render partial, the civil allegiance of Jesuits to this country, when every American citizen is expected to profess, and does profess, and is supposed to feel an undivided and total allegiance to this country, disclaiming and renouncing all allegiance to every other country or sovereignty,—we ask what is the allegiance of an American citizen to his country?

As to an individual,—a native of a foreign country, looking back upon the land of his birth, and remembering with a fond sadness the scenes and associations of his childhood; as to his turning his thoughts to those relatives and associates he has left, and to that country, and that sky, where he first breathed the vital air, and beheld the light of heaven; as to his seeing in imagination many things in that dear land of his birth, which appear to him preferable to what he enjoys in this land of his adoption, and as to his wishing to return in hopes of once more greeting his early friends, and beholding former scenes, before he sinks into the grave, worn down by cares, and sufferings, and disappointments, and despondency; all this is perfectly natural; it is the emotion of human nature; no man can free himself entirely from it; human nature must be extinct in man before he can be altogether free from it; it is praiseworthy, and honorable to the man and to the species. Bonaparte, in his solitary sadness, on St Helena, says, he should know, if carried blindfold, his native Corsica, by the very air he should breathe; in his power, his mind and heart were occupied, but in his reverses, his natural emotions were brought back by his solitary reflections.

FOR THE REGISTER AND OBSERVER.

THE GODLY STUDENT OF THEOLOGY, AND HOW HE DEPORTETH HIMSELF.

(*Concluded.*)

I. *What the Godly Student doth study.*

1. The Godly Student readeth histories; *first*, of nature, for therein be set down no few of the marvellous things of the Lord; divers whereof, nay all of them do tend unto godly edifying. He seeth a completeness of beauty, in each of nature's works, be it never so little, which the cunning craftiness of man can not equal: and *secondly*, he consulteth histories of man, for therein he seeth our rude condition, how weak and little we be, and how man's pride oft bewrayeth his feet. He observeth the way whereby states (and men no less) do climb up from a low place to a brave eminency. He noteth, also, how wickedness doth ever bring disgrace and defeat upon a people, and how the finger of Providence doth help on and reward such as be virtuous, and contrariwise doth punish and cast down all men that go astray after iniquity.

All these do minister their instruction unto our Godly Student, and every people hath its appropriate place meted out in his memory.

2. He readeth the Poets also, for they be the interpreters of nature, or, be like rather her High Priests—('sacerdotes naturæ,' as an ancient calleth them)—and diviners of deep things in man which it is he should understand.

3. He readeth the Orators, whether they be of ancient renown, or, peradventure of note in these latter times. These doth he study, because his soul receiveth great delictation thereat, and no little profit, by beholding the manner of the speaker's address, and by what springs he moveth the heart. He careth not if his author be an heathen, so he can teach him eloqnence, for

'fas est et ab hoste doceri,'

we may learn good things wherever we find them.

4. But most of all profane Books he delighteth in Philosophy. Here he doth not scorn a volume, though it be a folium which escaped the Saracen, and written in crooked Greek, or in the perverse character of the East. He scorneth not the talk of the Barbarians, hoping to wash some diamonds out of their much sand, and even in the babble of the schoolmen of all times he doth find the words of Truth. He careth little for weariness in such pursuit, and though he may sometimes outwatch the nightingale, yet he never outsleepeth the cock. Nay he chideth the day with tardiness affronting the sun with his taper.

5. But above all the Student loveth God's Book, for the words of truth and great comfort therein treasured up. He readeth it often, and meditateth thereupon when he lieth down and when he riseth up. He knoweth the Greeks were but infants in devotion while God's people were strong men. He compareth the Bible with all good Books, and beholding its exceeding excellency he cleaveth fast unto it, striving to understand its dark sayings by reading the words of the wise thereupon, and pondering it deeply in his heart. He maketh it the constant rule of all his doings.

II. *How he studieth.*

Our Student deeming the life of mind to be its action, knoweth its delight is change thereof, so, lest he be cloyed with the same conceit, he doth vary the matter of study. Now a few hours of Divinity, then History: then give place, not without prayer, to Philosophy, and she yieldeth her place unto her elder sister, Poesy; (for all studies be of the same family and therefore be ever willing to give precedence one unto the other.) The Student readeth not to *spare*, but to *aid* his own thoughts, making knowledge an instrument to brighten the image of God in the soul; thus he readeth less than he thinketh, and writeth not a little but rather for the closet than the press, for he hath small willingness to send his *crudities* upon the world, knowing that unripe fruit doth injure such as feed thereupon. Therefore he letteth his grapes hang until harvest-time shall give them the true flavor. He seeketh Love no less than Learning, remembering the words of the apostle, 'Knowledge *bloweth up*, but love *buildeth up*,' (at least so it is in the Greek as some *read*.)

III. *Why he studieth.*

The Godly Student hath manifold reasons for his studyings and his reflections. First, he knoweth the image of God to be within him, which he may contemplate at pleasure, and seeth glorious power in his nature, the which is but 'a little lower than God's,' as the Psalmist hath it, therefore seeketh he to do no injustice unto God's gift by leaving his talents unused. Secondly, he feeleth himself called unto a great work; he seeth that he is to lead men in the straight way (often no easy matter,) then he considereth the means whereby this is to be done: how various the instruments he must handle upon diverse men, even as the smith applieth the file or the hammer as best beseemeth the work. So he striving to fashion aright the *words* of Truth, making them fitting for whom he hath to address, like as the Savior taught men, as they were able to bear it.

Again he noteth that some studies do most bravely enlarge, and fortify his mind. These he considereth, be they the Birds or the Books, the Plants or the Philosophies. Nay he scorneth the details of no science, or art, be it useful in practice, or fitting the Fancy alone, so it do only delectate and fructify the soul, since he knoweth that godly Paul was skilled in no few curious matters, and haply out of a Jew's way, the which he turned unto a good account. Nor doth he forget that Solomon spake of all manner of plants the most little no less than the biggest, and so quoth he unto himself, 'what be I, to set myself above what a king thought fit to understand?'

All this he doeth not to get a great name, for he careth little whether, or no, men wot of his bravery in learning, but because he careth for his own talents, and his neighbor's soul. He doth not, meanwhile, upbraid his fellows,—(as the wont of some is,—telling them they study not aright, but he knoweth that all the rivers do have their own way, yet each reacheth the sea where it is most needed.

He maketh his study a Temple 'not by pomp but by prayer,' fitly poured out at stated times, and at times not stated. He doeth all things in the spirit of holiness, for 'why,' saith his 'is prayer holy? Is it not from the inward holiness? Then may all acts be no less holy, and pleasing.'

So he prayeth constantly.

He goeth not abroad in search of other men's faults, deeming such labor as lost, since he findeth enough of such at home, in his heart, without trouble of wandering for it. The Godly Student knoweth that God's Law is not all for *other* men, attempteth to keep it himself, and so he spendeth more time in weeping at his own perverseness than in railing at his Brother's. Thus doth he prepare to labor in the Lord's Vineyard.

AGAPA.

TRUE REVERENCE FOR THE SCRIPTURES AMONG UNITARIANS.

We select the following very just observations from a late English work entitled 'a Vindication of the Unitarian Doctrine,' in six lectures by the Rev. Henry Acton of Exeter, in reply to a clergyman of the Established church. We wish that the entire work itself, so thorough in its arguments, might fall into the hand of our readers.—*Communicated.*

You have been told that our doctrine leads to irreverence for the word of God. By 'the word of God,' in this accusation, is meant the written Scriptures, the Bible itself, considered as a book. This is entirely an orthodox perversion. You have no authority from the Bible itself, to denominate the written letter of the Scripture 'the word of God.' This title belongs properly to the important contents of the Scriptures, to the divine doctrines and precepts which they contain,—and of these doctrines and precepts every individual believer, in Protestant Churches at least, has a right to judge for himself. However, there can be no doubt that a proper reverence for the written Scriptures, is a Christian habit of mind. Since we believe the Christian religion to be true and divine, the Bible is the most precious book in the world. It is the faithful record of what God has done, by especial acts of providence, for the salvation and happiness of his sinful creatures on earth. It is therefore entitled to great reverence. In this feeling I most cordially participate, and, both as a Christian and a Christian Minister, hold myself bound to give it all just encouragement in the minds of others. As a Unitarian Christian, I cannot but think that I have peculiar cause to value and reverence the Scriptures. They are to me the only authorised depository of true religion. They serve me for Creed, Catechism, and Articles. I subscribe to them, and them alone, as my confession of faith. I look upon the Sriptures, in short, with undivided reverence, as alone containing the pure word of life revealed from Heaven. And these, to the best of my knowledge, are the sentiments of all sincere Unitarians towards the Holy Scriptures. To what causes then can it be owing, that we should be thought deficient in reverence for these sacred writings? I apprehend it is chiefly owing to this simple cause, that we differ from certain Christians in regard to the proper method of showing our reverence for the Scriptures. We think that others often treat these books in a manner which is directly calculated to sap the foundations of the authority which really belongs to them, by setting up false and extravagant pretensions concerning them, by appealing to the superstitious credulity of men, more than to their reason or judgment, in behalf of the Holy Scriptures. We therefore choose to manifest our reverence for the Bible in other ways. We are not in the habit of assuming, because we are not aware of the slightest authority for assuming, that every word within the covers of the Bible was written by men whose minds were, in various degrees, under the influence of divine inspiration. We are not in the habit of assuming as a matter not to be inquired into, that every portion of what are now called the Old and New Testaments, was written by some inspired servant of God; that the original text of these books has descended to our time in a state of perfect accuracy; that the common English translation of every passage is undoubtedly correct; and that the vulgar interpretation of every sentence of Scripture is undeniably right. We search into these matters, and endeavor to settle our judgment, in every instance, by careful inquiry and sound knowledge. Are we justified in this method of proceeding? or are *they* to be commended, who, like my reverend opponent in this controversy, appeal to the blind superstitions of men, by telling them that what is now denominated the Bible 'is one compact production, which has the Holy Spirit of God for its author?' This question can only be answered by considering rather more at large, on general principles, what are the proper methods of displaying our reverence for the Scriptures.

First, then, it must surely be proper to inquire diligently into the *genuineness* and *authenticity* of the several books of Scripture, so as to form an enlightened judgment of their respective claims to our reverence. It seems a strange mode of shewing respect for these writings, blindly to take up with all that happens to be presented to us, and without a particle of knowledge, without a moment's thought, or discrimination, to say,—'This I will reverence as the inspired word of God, every book, every chapter, every verse, every word of it alike.' I say, this appears to be a strange way of shewing reverence for the scriptures. It amounts, you perceive, to a perfect heedlessness whether that which we receive and revere as the word of God be truth or imposition. Every well informed Christian knows the true state of the case to be this,—that there *is* abundant evidence for the authenticity of almost all the writings which now comprise the volume of the New Testament. But he knows at the same time that there is room for discrimination, between the respective claims of the different books. It is absurd to place the same reliance, for truth of doctrine, on a certain phrase in the Second Epistle to Peter, as on the words of Jesus recorded in the undoubtedly authentic Gospel of Matthew.

In the second place, it must be a proper way of shewing reverence for the Scriptures, to use all diligence that we may possess them in the most correct state, both as to the original text, and as to the translation. It seems, again, a strange way of manifesting respect for these writings, to cherish a blind confidence in the integrity and infallibility of all through whose hands t hey may have passed in descending to us. It is of no consequence, in this point of view, what opinion we entertain concerning the inspiration of the original Scriptures. We know that we do not possess the original Scriptures. And surely all the transcribers, who in past ages copied these writings from one manuscript to another, and all the translators who have been engaged in rendering them into our native language, were not inspired like the Evangelists or Apostles. It is very possible, therefore, that some errors may have crept into these books, as is universally known to be the case with other writings of equal antiquity. It is proved, indeed, to a demonstration, that we do possess the original Scriptures in a state of astonishing accuracy, considering all the circumstances. It is equally well known, however, that these books have not come down to us free from all errors; and that a vast deal has been happily accomplished by learned men, within the last sixty or eighty years, towards correcting these errors, by consulting all the most ancient copies and versions of the Scriptures. It is just as certain, therefore, that some passages in our present editions of the New Testament are spurious, or corrupt, and ought to be amended, as it is that those editions are in the main correct. So likewise in regard to the translation of the Scriptures. The common English version is in the main a faithful and beautiful translation. But no man, who understands what he affirms, will pretend that it is a perfect, a faultless translation; and since there are means of correcting it, why should not a free use be made of these means, in the settlement of controverted points of doctrine?

In the third place, it must be right, when we are satisfied that we have attained the best text, and the best version of the Scriptures, to use our utmost endeavors to *interpret* them correctly. Surely it is not the mere words, but the true sense of the Scriptures, that we all profess to reverence. Our best endeavors therefore should be employed, to ascertain this sense, by availing ourselves of all the light and assistance of every kind that can be procured.

These, it appears to me, my brethren, are the proper methods of showing our reverence for the scriptures. If there be any sect of Christians who make a more consistent use of this kind of knowledge than others, methinks they are the very last people who should be charged with any want of due reverence for the sacred writings. I say, *if* there be any such sect; but I do not assume that there is; for I know that this proper treatment of the Scriptures is not confined to any one party of Christians. It is confined to the intelligent, soberminded, and enlightened of all parties, in opposition to the ways of mere popular declaimers, and of those arrogant men who, whilst they freely criticize the Scriptures themselves, would presumptuously deny this liberty to others. We, as Unitarians, stand upon no different footing in this respect from other Christians. The whole Unitarian controversy is nothing more than a discussion concerning the right meaning of the Scriptures. We value and revere the Scriptures as heartily as our brethren. We only wish to abide by what we consider to be the true sense of the scriptures. But prejudices are raised against our interpretations. It is said that we explain away the true meaning; that we cast a gloss over the obvious sense; that we twist, and torture, and do all manner of violence to the language of Scripture, till we get rid of all that we disapprove. It is easy to give such contemptuous names to the reasoning of a theological opponent; much easier, oftentimes than to confute his reasoning. But if all men had yet learnt to use their own judgments in religion, as freely as they do on most other subjects, they would soon perceive that this gain is one of the arts of controversy.

I must be allowed to explain, that I consider it the best of all ways of shewing our reverence for the Scriptures, to read them seriously and habitually, with a view to the practical improvement of our hearts and lives. It was for this purpose more than any other that they were written; it is this end more than any other which they are adapted to promote. And here permit me to observe, that in regard to this highest and best use of the Scriptures, I have no objection to offer to any sober and reasonable views of the assistance of God's Holy Spirit. I am not a reckless denier of all intercourse between the Father of spirits and the hearts of his pious creatures. I have no objection whatever to offer, therefore, against any humble and rational views of the necessity of such aid from above, in the moral purification of the heart and life, through the instrumental use of the Scriptures. But when I see a discomfited polemic, struggling in vain against the arguments of his adversary, the moment he feels himself at a loss, assuming to be under the infallible guidance of the Holy Spirit in regard to the meaning of a particular passage of Scripture,—I know what to think of all such pretensions, and of those who make them.

SIGNIFICANCE OF A CHRISTIAN TEMPLE.

Extract from the Dedication Sermon of Rev. Convers Francis.

The sanctuary is the symbol of the purest and most salutary emotions of the human heart. It is the standing exhibition of the fact, that a refuge is provided from the wearisome toil and the heating pursuits of a world, where are duties and disappointments which we may not avoid and should not wish to avoid, but which sometimes try the spirit painfully. It stands in the midst of our dwellings, surrounded by the scenes of our usual labor,—a tranquil and separated spot, to signify that there is a place of holy refreshment for the mind amidst its working-day cares.

I know that the reality of this view depends on the state of feeling with which we habitually visit the church and perform our duties there; but, in all statements of this sort we presuppose a wise and conscientious use of the means of grace connected with our Christian institutions. Without this, they will sink among the dead things of form, instead of being instinct with a living power. But if, as a matter of sacred duty, we avail ourselves of those preparative influences, which tranquilize and purify our trains of thought by taking them out of their common tracks of worldliness, which give the mind a fixed, steady, religious tendency, and create an aptness for devout contemplation, a relish for Christian truth, then it may indeed be affirmed, that the house of worship is the scene of that healing power, which is found in the best affections of our nature. I know not where we may look for calm and soothing influences, if not in those exercises and in that discipline of the feelings, which the sanctuary offers. The tribute which we there present, is a tribute of praise to the Presiding Mind of the universe; and even if it be not, as it should be, the outpouring of a heart filled with the love of the infinitely Good and True, still there is in the very nature of the contemplation to which for a while it fastens the thoughts, a power that must give a respite, at least, from the things which debase or grieve the spirit.

'Praise is devotion fit for mighty minds,
The differing world's agreeing sacrifice.'

Not less fit is it for the humblest minds; and for all it has a blessing of elevated calmness like that which we find in looking, till we are lost in far-running thoughts at the stars in the firmament. So, too, penitence has a subduing and refining efficacy for the heart. We stand in the presence of the holy laws prescribed by the Moral Governor of the universe, and conscience declares the verdict, that we are transgressors. The sentiment of unworthiness and of our need of mercy is a purifying sentiment. The sacrifice of a broken spirit is not only acceptable to God, but comes back in blessings on the heart of the penitent himself. Nor can the mind be called to the contemplation of religious truth, in all its vast relations to the present and the future, without receiving from the process an influence at least far better than that of the petty or agitating interests of the things seen and temporal. The gospel of Jesus Christ, even if it does not operate with a saving power on the heart, will do much to redeem it from frivolity and debasement.

And so I might proceed to speak of all the modifications of tranquilizing influence, which the temple of God may furnish to the willing mind, the antagonist power which it supplies to the hurry and the worldliness, the heating and corrupting pursuits, that crowd around us amid our every-day scenes. May we not fitly call these, in the beautiful words of an old divine, 'a sweet breathing of the Holy Spirit upon our passions, whereby it does, as it did in the beginning of Genesis, *incubare aquis*, move by a cherishing, quiet virtue, upon the sea of our passions?'

Now here is a soothing power, which every one will find occasions enough to wish for. Affliction in some of its various forms will cast its dark shade over his domestic circle; the hollow-hearted selfishness, the narrow views, the bigotry, the ingratitude of his fellow-men, will mingle many drops of bitterness in his cup; seasons will come when the spirit within him will be weary and faint under the burdens of life, and he will be ready to exclaim, 'Oh, that I had wings like a dove! for then would I fly away and be at rest;' seasons when temptations will press hard, when the voice of duty will be stern and her tasks severe; seasons when he will see the emptiness, the cheat of all that wealth or self-indulgence has to bestow, when the pangs of the last hour will come up in prospect, and the solemnity of death will press on his thoughts not to be turned aside. At such times will he not thank God for the privileges of the temple, which symbolizes the soothing influences of [illegible] of a better world, which is as 'a refuge in the storm, a shadow in the heat?'

Even if the sanctuary could render no higher service than this recreation of the wearied spirit, it would amply repay the most liberal protection from the community. Among the various tribes of fishes, there are some that cannot live without occasionally coming to the surface of the water to breathe our air. Our condition somewhat resembles this. No one, who has any apprehension of better things than the pleasures of sense or the possessions that perish in the using, can live long without taking breath in the higher atmosphere of devotion and of spiritual truth. We are informed, that the primitive Christians built their churches, for the most part, in an oblong shape, so as to exhibit some similitude to the form of a ship; the emblematical meaning of this was, that mankind are cast upon a stormy and tempestuous sea, and that the church is a ship of safety to bear them to the haven of peace.* The device may be regarded as a quaint conceit; but does it not contain the germ of a significance, the truth of which every man of religious sensibility must acknowledge, amidst the wearisome struggles and the wasting labors, the sad hours and the trying duties, of life?

*Cave's *Primitive Christianity*, p. 87.

HARVARD COLLEGE CENTENNIAL.

To the Editor of the Christian Register.

The following outlines of a speech intended for the late Centenary celebration, but unavoidably prevented from delivery at that time, are placed at your disposal.

Mr President,—I have been waiting, with a due degree of patience, to hear some member of the class of 1781, to which I have the honor to belong, give us his impressions of the days long past, when we were assembled together on this classic ground; but as no other one seems disposed to become the garrulous Nestor of those by-gone days, I rise with deep humility to recall some details which are still fresh in memory.

The Class which entered in 1777 counted only 27 members—it was in the darkest period of the revolutionary war—and I cannot but esteem it a mark of moral courage, and of calm reposing confidence on the success of their cause, that our fathers, and mothers too, should have devoted their attention to our preparation and present us for admittance at such a time. The muses had not long before returned to these walls from Concord, their place of exile for several years. Our country was engaged in an arduous struggle with the most powerful nation of the old world, alone and without any acknowledged assistance from any European power. The British troops were sallying from their head quarters at New York, and overrunning that state and New Jersey, and threatening to possess Philadelphia. Gen. Burgoyne was rushing with his army from Canada upon our Northern frontier, so that our worthy President Langdon was constrained to cry out in the anguish of his heart, in one of his prayers at the college chapel, 'O Lord! we have lost the key of New England, Ticonderoga.' At such a time we calmly pursued our studies—not with all the advantages and helps of this more favored period, but with such as have made tolerably good fellows of us, who have not disgraced old *Alma Mater*.

In our first year a memorable event took place—the surrender of Burgoyne brought his army to Cambridge, to be embarked for Europe. This was an occasion of great exhilaration and excitement, but so occupied was the town and neighborhood with the British troops and the portion of the American army necessary to guard them, that the College was obliged to disperse for a long vacation during the winter, until early spring, when the military had left our fields for other quarters in Virginia. The successes of Washington at Princeton, &c. and the alliance with France were heart-stirring incidents: and the assemblage of many of our greatest and best men at Cambridge, in the Convention to form the constitution of Massachusetts, which most of us attended, must be regarded as a sublime spectacle of the times: there we heard the calm, dispassionate discussions of Cooper, Bowdoin, Sullivan and John and Samuel Adams, and drank the pure stream of regulated Republicanism. Time rolled on, and at the close of our college course, the class of 1781, revived the performances of a public commencement, which had been suspended for several years; and now, Mr President, of the 27 who entered the class, 13 still survive, after the lapse of 55 years, the spared monuments of sparing favor. Shall I continue to trespass for a few minutes on your time by calling to mind some personal circumstances of our college life? Our diet—assembled in that spacious hall, with eager step and good appetites, our frugal tables afforded us at breakfast—a pint of chocolate with a pewter spoon and a biscuit to each, without any appearance of butter. Our dinner was of one dish of meat, and potatoes in their rough coats, served in pewter dishes and plates, not to forget the pewter pot of cider, not always the sweetest, which passed from hand to hand: our supper, a pint of milk and a biscuit, brought by ourselves or our freshmen from the buttery. This fare was served by waiters from our college companions, who never received any taunting or insolent treatment for this voluntary service; for which they were exempted from the expense of board. Our Tuters, Wadsworth, Hall, Gannett, Guild and Mellen, submitted to the same Spartan fare; nor let it be thought that it produced either bodily or intellectual weakness, when I point to such men as were nourished by it—Theophilus Parsons, Rufus King, Fisher Ames, Christopher Gore, James Freeman, Samuel Sewall, Nathan Dane, G. R. Minot, Samuel Dexter, Dudley A. Tyng, with many others who are now among the stars in our catalogue—and some around me who have not yet 'fallen asleep'—but lest this effect should be literally produced by my long-continued harangue,—I come to a pause, only expressing a hope that the progress of refinement and luxury may not enervate our successors, or by increase [illegible] means from enjoying the benefit of our noble institution.

FOR THE REGISTER AND OBSERVER.

SAYING GRACE.

This is a venerable custom. I am sorry that any should think it useless, and therefore entitled to but little respect. To every pious Christian, as seems to me, who reflects at all on the nature and extent of those domestic influences that go to form in so large a degree, the future character of the child, this practice of saying grace or asking a blessing at meals cannot be regarded as wholly unimportant. On the contrary I think it must be viewed as a beautiful, interesting and profitable ceremony:—as a part of that system of means, by which the child is to be made to feel his dependance and responsibility—by which his religious character is to be developed, and his education for the joys and service of a nobler sphere, be promoted. I speak now of this ceremony as performed *properly* and at the domestic board. I know it is said, and with much truth, that this is very rare;—that it is often performed so hurriedly, inaudibly, and sometimes with so little show of reverence, as to shock the religious sensibility of the truly devout, and provoke the merriment of children and the ridicule of the irreligious. Grant this, and what conclusion follows? That the practice is a useless—a bad one? It seems to me this would be arguing from the abuse of a thing, against its use. We do not reason thus in relation to other matters. The same objection in its full force, might be urged against family worship; since it is quite as rare perhaps, that we witness this performed in that devout, feeling, supplicating

manner that we could wish. The same too might be said of church service, and indeed of all external religious observances. But no one would think of arguing against the importance of these, from the imperfect or improper manner in which they are sometimes performed.

Whether this acknowledged abuse of the observance of which I am here speaking, be the cause of its falling into disrepute or disuse even among professing Christians, I know not. I think I have seen sufficient evidence of the fact, and I lament it.—For one, I would much rather add to the number than diminish aught of the religious ceremonies of our pious forefathers. In this busy, bustling, practical age, there is small danger of too frequently, on all proper occasions, calling to our own minds, and reminding others also of the solemn truth that there is a great and good God, whose liberal hand is ever open to supply our continually returning wants. And there seems to me to be a peculiar propriety in the ceremony of which I am speaking.—Children with their parents are assembled around the festive board:—with appetites keen and eager to partake of the smoking dainties; with cheerful smiles beaming from every face, and hearts overflowing with spontaneous gratitude for this reunion and the refreshments now spread out before them.—For a moment infancy stills its rattle and its clamorings. —Youth casts aside its gambols, and checks its loud and boisterous laughter,—all is hushed to silence.—The pious gratitude which each one feels, is then expressed in the low, solemn, and touching accents of one whom they all reverence and love—The thoughts of all are directed to the bountiful Giver of all good, and they are reminded of the duties and obligations which his unceasing kindness and beneficence impose. While the gift is before them, their own ingratitude and undeservedness, are more easily brought home to their minds. And thus the banquet spread for the gratification and nourishment of the body, may be made to minister to the wants and growth of the soul.

Every one, who, in his early years, has had the happiness of hearing this simple ceremony performed in a becoming manner, must reckon it as one among the hallowed and hallowing influences of his home. Small as it may seem—a mere speck, and but little cared for or thought of when a child, it will yet live, a fixed star in his memory, and continue to twinkle brighter and brighter in the lengthening distance of future years. It will come to him amid his wanderings, as one of the bright and beautiful features in the picture of his own loved home. Then, in after life it is, if never before, that its meaning will be revealed to him and its influence be felt. Then it is, that like a sweet angel, it will come and minister unto him—The family group as they stood around his father's bountiful board, in subdued and listening silence, waiting for a blessing to be invoked—the faces of some, it may be, rendered now doubly bright and their hearts doubly dear by the power of the fell destroyer—death—the devout and touching accents of one beloved and honored, will all possess a kind of beautiful and holy sublimity to his mind:—will ever mingle in close communion with the most fondly cherished recollections of his early years.

While therefore this simple ceremony of saying grace at meals, seems to have a peculiar fitness in every well regulated family, and while we have too for our authority and example in this, Christ, and his apostles, and multitudes of holy men who have gone before us, it will not be thought strange that I should express a wish that professing Christians will not discard it—I would never indeed desire to see it performed by men whose lives are such as to give it the appearance of something worse than mockery. But let the Christian parent continue to observe it as a good and wholesome practice, though it be old and as some may think, becoming unfashionable. Let him remember how easily and how quickly the minds of children pass to the widest extremes of thought and feeling—how suddenly from amidst their gayest pastimes, and most engrossing amusements, their thoughts may be raised to the contemplation of the omnipresent Father—how difficult it is at any time to confine their minds long to serious subjects, and how doubly important it becomes, therefore, to remind them frequently of their duties and their dependence—and I think this ceremony, small as it is, and old fashioned as it is, will not be omitted:—and will not be performed *merely as a ceremony*, but in a reverent, feeling and impressive manner.

Cambridge, Oct. 14th.

RELIGION IN FRANCE.

Extracts of a letter written by a correspondent of the New York Daily Advertiser under the signature of O. P. Q. His letter from which we quote is dated Paris, July 20, 1836.

Gentlemen,—It is a favorite theory of mine that Liberty should be the hand-maid of Religion. I have no notion of men setting themselves up to be reformers, who by both their principles and their conduct—or by either—[illegible] total or even a partial indifference to That which is true of individuals, is equally true of nations—and, as a man to be really happy, must be virtuous—so a nation to be really happy must be moral and religious. For there is such a thing as a religious *people*, as well as religious *men*; and although I am far from confounding state religions with real piety, and have no idea of act of parliament devotion—yet there is a vast distinction between the general tone of religion and morals of the people of the United States, and of Great Britain,—and of those of the country from which I write.

Now it is much to be lamented, that in France those who have been the most devoted champions of civil liberty have been most opposed to the religious instruction of the people. This has arisen partially from the prevalence of the Romish faith in its least purified and most superstitious forms—partly from the conduct of the Romish priesthood—partly from the connection of that faith with the state, as the state religion—and partly from the immoral lives of those who whilst they have fought bravely and nobly for the civil rights of themselves and their fellow-citizens in this world—have paid no attention to the moral or religious interests of the mass, being wholly indifferent to the existence which is opened up to us beyond the grave. * * * *

The last attempt on the life of the King has produced a powerful effect on the minds of the middling and upper classes of society in this country. Indeed men's minds have been gradually during the last three years, preparing for some moral and religious change. Those who are occupied in watching the alterations which take place in the public mind have been observing this and noting it down. There are a few facts of a striking nature for which I can vouch. The churches which were deserted in 1831 and 1832, are now thronged. The shops and counting houses which were open from morn till night in 1831 and 1832 on a Sunday, are now only opened during a small portion of that day.

The fact is that the feeling which is now so greatly extended and which is entitled to our best attention and regard, springs neither from a catholic nor a protestant crusade. It is neither got up at the conferences of Notre Dame—nor in the meetings of the Salle Taitbaut. The clergy of both parties have had little to do with it. It is a spontaneous feeling. It is a general feeling. It is a sort of general return of an enlightened and noble people to a conviction which ought never to have forsaken them, that morals and religion are essential to the honor and glory and happiness of nations. It is a return from indifference to Christianity. It is a return from thoughtlessness to reflection. It is a return from the apathy to all religion, which an aversion to superstition, priestcraft, and mummery, had engendered—to that more healthy and just state of mind and feeling, which knows how to separate the wheat from the chaff—and which does not confound the errors of a church with the solemn truths of our common christianity.

The state of religion and moral feeling which is now existing in France, is not the end but the means. The nation has been roused. The value of *human life* has been brought before the public mind—and the absurdity of despising it has been universally felt. Every one who thinks and who feels has said, 'we must have morals and religion as the basis of society in France, or we shall sink into anarchy and confusion.' It is not felt that 'we must be catholics,' or that 'we must be protestants.' The feeling is not a sectarian—but a *general* feeling. It is this,—'we must be something.'

MARTHA'S VINEYARD.

To the Editor of the Christian Register.

Having recently passed some little time on the Vineyard, perhaps a general description of the island and of the state of society and religion in its principal town, its metropolis as it were, may not be unacceptable to your readers. I hope not to trespass upon more interesting and useful matter that should find place in your paper.

The Island of Martha's Vineyard was discovered as early as 1602 by Gosnold. Thomas Mayhew of Watertown obtained a grant of it in 1642. Soon after he removed to the island, he was appointed its Governor. Previous however to his arrival, several English families resided here, for a church was gathered as early as 1641, of which his son was pastor. The original name of the island is supposed by Dr Belknap, to have been Martin's Vineyard from Martin Pring, who visited it about a year after it was discovered, and spent some weeks gathering sassafras. A fanciful and amusing origin of the names of the various islands in this region is handed down from father to son,—that three sisters who came over from England—Elizabeth, Martha, and Ann, had the choice of them, and Elizabeth preferred that cluster which is known by her name—Martha, the Vineyard—and *Ann took it*, (Nantucket) the only one left.

The Vineyard is nineteen miles long and upon an average five miles broad. It is generally level, though in the northern and western parts the land rises into hills of two hundred and fifty feet above the adjacent country. This range of hills is denominated the back-bone of the island. There is a plain in the southern part upon which Edgartown is situated, eight miles in length and five or six in breadth. Various roads intersect it, running in all directions;—but the beauty of the plain consistsin this, that on horse-back or with any vehicle, you may strike from the beaten track and make a course for yourself wherever you please, upon a solid foundation of smooth, closely-matted grass ground. On this plain it is a delightful ride of three miles from Edgartown to the South Shore where the full swell of the sea comes in with its mountain-waves. Indeed when the wind has subsided after a storm, and the sun pours his glory upon the outspread ocean and peaceful land, if there is sublimity anywhere it is here, where the white-crested billows, curling in tripple lines on either side of you as far as the eye can reach, and bounding on with inexpressible majesty and loveliness, fling themselves with furious energy and deafening roar at your feet and chase you from your thoughtless and irreverent intrusion upon their sacred domain. Often have I visited it on foot and horse, (here the high-mettled, speechless animal the better for being such—is the best of company—seems to comprehend and participate your emotions, and relieves that feeling of extreme solitariness which comes over the soul) sometimes with friends—generally alone—and never without an awful sense of the grandeur of God's works felt nowhere else. The soul cannot but inwardly breathe that highly expressive and noble passage of Scripture—'Great and marvellous are thy works, Lord God Almighty.' There is that in the spectacle which oppresses me with a sense of utter powerlessness and insignificance [illegible] witnessed for the first time by a person of sensibility, to speak or move is out of the question. It was told me at Nantucket some two or three years since where the sea breaks in a similar manner that the Falls of Niagara generally disappoint those who have seen the surf under the most favorable circumstances. For myself expecting much in the former case, and little in the latter, I must confess that sublimer emotions were awakened in my bosom upon the desolate, storm-beaten shores of Nantucket and the Vineyard, than upon the terrafirma Table-rocks. The falls, notwithstanding the disappointment to which we are liable in consequence of highly wrought expectation, must ever remain, for master scenery, the unsurpassed wonder of the world. The beach is continually changing. One day you will see it a smooth and gentle slope to the water's edge;—the next thrown up into a perpendicular bank several feet in height. Within a century one half a mile of the shore has been carried away. The noise of the surf is heard for miles, and in Edgartown it so fills, literally fills the air at times that you may easily imagine the waters of the great deep have burst their barriers, and are approaching the town to overwhelm it in their terrible wrath. Along the shore is a great variety of sea-fowl. The inhabitants of the town not infrequently resort thither to kill a mess for their families. One afternoon I ventured to the beach with my travelling companion to which I became quite attached, when the wind blew enough to take one's whiskers from his face, and the ocean was lashed into more than ordinary rage. I perceived at a distance a somewhat tall personage, equipped with arms. Not doubting his vocation I advanced towards him. He stood upon the margin of an elevated bank, against which every wave beat with fearful violence. Suddenly he disappeared. Whether the earth or sea had swallowed him was to me a matter of uncertainty. A I drew near he rose. I found him standing in a circular hole he had dug in the sand—his implement of death deposited by his side, and encircled with sea-birds, the trophies of his skill. Though it was piercing cold, his shoes were put off from his feet, and carefully placed aside. When not intruded upon as at present, he crouched in his hole watching his prey, (very much as the ant-lion is described to us,) which he brought down as they passed him on the wing. I exchanged a few words with him as well as I could amid the blinding spray and the noise of the elements. Not wishing to interrupt him longer, and fearing a gust of rain like to overtake me from the West, I turned my horse and rode back hastily home. In the neighborhood of E. there is an elevation of land of no more than 50 feet—from which is a fine view of the Town—the harbor with its shipping—the sweeping course of Chappequiddick—the plain spotted with sheep—several cottage-houses in the distance—the oak-forests in the interior—the blue waters stretching along the horizon till lost from the eye by the high land on the North and West.

The harbor of E. is almost entirely protected from winds and is one of the best in the world. A Northeaster drove in something like an hundred sail a few weeks since. Though the wind blew a hurricane, and every thing on land shook as with the palsy—the surface of the bay was but little agitated, and the vessels lay as motionless as sea-birds in a calm. Next day the weather changed, and the scene I can never forget. The wind coming from the opposite quarters—the clouds passed off, and the sun came down upon the waters bright and beautiful. The craft, small and great, uplifted their silver sails, and with a good breeze made out to sea in almost regular succession. For an hour or two they might be counted a few hundred rods apart—clearing the deep blue waves with their dashing prows. They at length broke from the line and dispersed in all directions upon the boundless ocean.

The harbor is so much superior to that of Nantucket, that the whale-ships belonging to the latter are obliged to resort to it to prepare for their voyages, and, I believe, to unlade when they return. Lighters carrying their outfits or return freights, run between the islands. The soil of the island is in many parts fertile, producing good crops of Indian corn, rye, potatoes, &c. more than enough for home consumption. Some of the grass land is as good as it is upon the continent. There are some fine orchards and the different sorts of berries are plentiful. Much of the island is covered with a growth of small oak. At Gayhead, the western extremity of the island, are some objects of no little curiosity. This is the territory, of the Indians, of whom there yet remain several hundred. The clay banks or cliffs at G. are 150 feet from the shore and in some places nearly perpendicular. Washed as they are by tempestuous rains into a variety of shapes—frequently resembling the most symmetrical Gothic pinnacles, and, reflecting the several colors white, blue, red, yellow and black almost as strongly and brilliantly as if prismatic, (the pinnacles of separate and single colors) as you pass them on the Sound in a clear day—they are said to be indescribably beautiful. Whatever they are on the water—they are so on land. Hence the name Gayhead. Petrifactions of different sorts, such as wood—quohaugs—and the vertebræ of fish are taken from these cliffs 130 feet above the shore. The vertebra of a Lizard was shown me as large in circumference as the inner rim of my hat, or an ordinary plate. This lizard, so thought Professor Silliman, must have been a 100 feet long and belonged to a species now extinct. The gentleman who was kind enough to accompany me to the cliffs dug from them the petrified claw of a turtle quite perfect and of course very valuable. There is much food to be gathered for the Geological student.

At Gayhead light was the home of Mrs Remember Skiffe, ever memorable, who lived a century and when 93 years old knit 50 pairs of stockings in twelve months—and upon whom the angel of disease never put his finger, never confined to her chamber until he summoned her from the world. Although G. is twenty miles from E. and it is necessary to take down and put up some 30 pairs of bars, it will well repay the perseverance of the visitor. Here he will see the Devil's Den—which resembles the crater of an extinct volcano, where tradition informs us the Giant Monshop took up his abode and boiled whales for breakfast upon the forest-trees he tore up by the roots. He decamped very suddenly and left his Satanic majesty heir to his possessions. The Panorama from the light, or from the head is very extensive and fine. The eye takes in the broad expanse of the ocean—the Sound with its many sail—Falmouth—N. Bedford—and the blue outline of Noman's land and the Elizabeth islands. But enough for the present. S. A. D.

[From the 'Sunday School Teacher.']

TEACH US TO PRAY.

There is one part of religious instruction which I wish was more attended to in our Sunday Schools; I mean the subject of prayer. Not that there is any deficiency of general lessons, or of exhortations upon the subject; but I fear there is not enough of that *teaching by practice*, which children most need. It is admitted by all that a habit of prayer is one of the surest foundation stones of a religious character; how, then, shall this habit be formed in the child? He may be told of the paternal character of God; of his goodness; of the unutterable obligations which we owe to him. He may be told that it is his duty to pray to him, and to thank him for all his blessings. But this will not teach him to pray. The child must be taught the very words of prayer. And if our Lord thought it proper thus to teach his disciples, ought we not so to teach our pupils? Yet I apprehend that this is not usually done in our class. I may be mistaken, but among the different classes which I have visited in different schools, I have seldom found that prayer formed a regular part of the exercises of the class.

Is there not among us, too great a repugnance to treading in the old ways of teaching, merely because they are old? We have been so disgusted with the ancient mode of 'catechising' and teaching children to 'say their prayers,' that we may be too ready to neglect as much of form in our instructions as is necessary and useful.

It is an object of some importance, when we receive a pupil in our schools, to find out what ideas upon religious matters have been already instilled into his mind; and to build upon what is right, as well as to correct what is wrong. We always find that when a child has received *any* instruction at home, he has been taught to 'say his prayers.' However wretchedly this instruction has been given, we find that the child has some notion of sacredness about the duty he is performing. Here then is a starting point for his new teacher, which if wise he will not neglect.

Who that has been observant of human character in its humbler grades, does not believe the imperfect instructions of an ignorant but well meaning mother, who after placing her little ones in their beds, stops to hear their evening prayer and their little hymns; and perhaps teaches them on the sabbath to say the commandments, and spell out a chapter,—who can doubt that these earliest instructions, imperfect as they are, have planted more of the seeds of future religion in thousands of minds, than any which those minds ever after received? We well know that the earliest impressions are the most durable.—The words of the first taught prayer or hymn will often be found remaining on the mind which for years has not cherished a serious thought.—The hardened sinner, when arrested by sudden calamity, will often be heard muttering the long neglected words of his infant prayer, for want of others which he has never learned. Is it not probable too, that a single sentence learned by rote in childhood, as one of the ten commandments, 'thou shalt not steal,' or, 'thou shalt not kill,' has prevented more crime and awakened more consciences than all the sermons ever preached against those sins?

If this be true of the early teachings of an ignorant but affectionate mother, may not the more intelligent Sunday School teacher make a still better use of the tenacity of the infant memory for sacred forms and holy words?

F.

[From the New York Observer.]

PEACE SOCIETIES.

Early history of peace. The cause of peace is as old as christianity. A vivid idea of its blessedness gleamed on the vision of some ancient prophets; but its principles were not fully developed till the Savior himself embodied them in his Sermon on the Mount. These principles found expressly or implicitly on almost every page of the New Testament, were so strictly put in practice by the first preachers and professors of the gospel, that the early christians actually went to the stake rather than bear arms, on the ground of its being in their view inconsistent with their profession as disciples of the Prince of Peace. This fact history has established beyond all reasonable doubt; and the point is admitted even by some writers in Germany who still argue for the right of *Christians* to engage in war!

Exceptions, however, occurred after a time; but they were all departures from the primitive practice. Even before her union with the state under Constantine early in the fourth century, the church had sadly degenerated in this as in many other respects; and ever since that fatal era, she has lent her direct sanction and support to the custom of war, without seeming, for twelve or fifteen centuries to have thought much if at all, of its utter incompatibility with a religion of universal peace and love.

Erasmus, the morning star of the reformation, wrote in behalf of peace with an eloquence and power worthy of the first scholar in Christendom. He was even bold in the cause, and remonstrated with some of the most warlike princes of that age. His writings, though little regarded on this subject at the time, led eventually to the formation of a few small sects, like the Quakers and Moravians, on the pacific principles of the gospel; but the mass of professed christians were too eagerly engaged in vindicating their faith by the sword, to heed the voice of a retired student calling upon them in the language of God himself, to 'love their enemies,' and strive to 'overcome their evil only with good.'

More recent efforts. Truth is never lost; and the seed sown by Erasmus has, in the nineteenth century, begun to spring up among christians of *every name*, and to promise in the end a harvest of rich and blessed results. Soon after the downfall of Napoleon, efforts were commenced almost simultaneously in England and this country. The Solemn Review of the custom of war, by Noah Worcester, D. D., the patriarch of this cause, led the van of these efforts; and the first Peace Society in modern times was organized in the city of New York in 1815, and was followed in eight or ten months by one in Massachusetts, another in Ohio, and the London Peace Society, all probably without any knowledge of each other's existence.

Since that time similar societies have been multiplied, especially in England and the United States. The Society of Christian Morals, organized at Paris in 1821, has been laboring in France more or less for the same object. The Peace Society of Geneva, founded in 1830, has become an active and efficient coadjutor. Kindred efforts have, to some extent, been made in other parts of christendom; and the influence of these societies has reached the extremities of the civilized world, and been felt in some degree by nations never blest with the light of the gospel.

Peace societies not a new thing. Societies for the prevention of private wars, so terrible for centuries in Europe, were formed near the close of the dark ages. In the thirteenth century, persons entered into bonds of mutual assurance, under heavy penalties, to abstain from all hostilities; and, in the next century, private wars became so intolerable that nobles entered into voluntary assosiations, binding themselves to have all matters in dispute determined by the majority of their associates.

It would be tedious to relate all the means used for the suppression of such wars; suffice it to say that those efforts proved at length completely successful. Why, then, cannot public wars be abolished? PEACE GLEANER.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 22, 1836.

WESTERN MESSENGER.

The Editor of this valuable journal has just left this city, after a visit of several weeks, and the October number of the Messenger was published without his superintendence; but it contains a pleasing variety of articles both learned and popular. Of the first class is an article 'On the Unitarianism of the first Three Centuries.' It is the author's design to show from testimony drawn from the earliest Christian writers, 'that the fathers as well as the general body of the Christian Church were, during the first three centuries, Unitarians in the true sense of the term;' they considered 'the Father alone to be the self-existing God.'

The second article is a letter from Dr Channing to the Editor, touching, in his characteristic manner, several important subjects, and among them that of *sects*, upon which he makes the following brief and striking remarks:

'In all sects I recognise joyfully true disciples of the common master. Catholicism boasts of some of the best and greatest names in history, so does Episcopacy, so Presbyterianism, &c. I exclude none. I know that Christianity is mighty enough to accomplish its end in all. I cannot however speak of religious any more than of political parties, without betraying the little respect I have for them, as parties. There is no portion of human history more humbling than that of sects. When I meditate on the grand moral, spiritual purpose of Christianity, in which all its glory consists; when I consider how plainly Christianity attaches importance to nothing but to the moral excellence, the disinterested, divine virtue, which was embodied in the teaching and life of its founder; and when from this position, I look down on the sects which have figured, and now figure in the church; when I see them making such a stir about matters generally so unessential; when I see them seizing on a disputed and disputable doctrine, making it a watch-word, a test of God's favor, a bond of communion, a ground of self-complacency, a badge of peculiar holiness, a warrant for condemning its rejectors, however imbued with the spirit of Christ; when I see them overlooking the weightier matters of the law, and laying infinite stress here on a bishop and prayer book, there on the quantity of water applied in baptism, and there on some dark solution sf an incomprehensible article of faith; when I see the mock dignity of their exclusive claim to truth, to churchship, to the promises of God's word; when I hear the mimic thunderbolts of denunciation and excommunication, which they delight to hurl; when I consider how their deep theology, in proportion as it is examined, evaporates into words, how many opposite and extravagant notions are covered by the same broad shield of mystery and tradition, and how commonly the persuasion of infallibility is proportioned to the absurdity of the creed; when I consider these things, and other matters of like import, I am lost in amazement at the amount of arrogant folly, of self-complacent intolerance, of almost incredible blindness to the end and essence of Christianity, which the history of sects reveals. I have indeed profound respect for individuals in all communions of Christians. But on sects, and on the spirit of sects, I *must* be allowed to look with grief, shame, pity, I had almost said, contempt. In passing these censures, I claim no superiority. I am sure there are thousands of all sects, who think and feel as I do, in this particular, and who, far from claiming superior intelligence, are distinguished by following out the plain dictates, the natural impulses, and spontaneous judgments of conscience and common sense.'

While the Western Messenger is of a tone and character suited especially to the part of the country in which it is published, it always affords matter of common interest for all intelligent readers, and ought to be encouraged here as well for its intrinsic value as for the good it cannot fail to produce among our brethren at the West.

FATHERLESS AND WIDOW'S SOCIETY.

This society, of which we have spoken on former occasions, deserves particular attention as the inclement season approaches. The aniversary sermon was preached before the society on Sunday evening last, by Rev. Chandler Robbins, of which, as we did not hear it, we can give no account. We extract what follows relating to the receipts of the society for the last year, and its wants for the coming year, from the New England Spectator.

The whole amount of donations the past year has been 1808 dollars, somewhat less than the expenditures.

The whole number of widows assisted is 400; of fatherless children, 334.

Owing to the high price of provisions, fuel, and rents, much more will be needed during the coming winter. The poor need aid to encourage them to help themselves, and prevent that degradation and discouragement incident to an admission to the poor house.

The board of managers recommend two plans, which may be pursued together or separately, 1st, To provide an asylum for the aged and feeble, where they may be assisted and comforted; and 2d a large establishment, or several contiguous tenements, where those able to labor, may be supplied with work, and provided for.

IRISH PROTESTANTS.

In the London *Times* there is a letter from a Dublin correspondent containing a statement of the decision of the General Synod of Ulster in regard to subscription of the Westminster Confession, which reminds us of the difficulties which creeds have occasioned, and the snares which are laid in the way by them, among the Presbyterians and Congregationalists of this country. The excitement occasioned by debates concerning unqualified assent threatens to produce a wide schism in the Irish Presbyterian church.

After several days debate in the Synod a large majority voted in favor of unconditional subscription viz. Yeas—Ministers, 94, Elders 31,—125. Nays—Ministers 20, Elders 8—28. Minority two ninths. Rev. Mr Carlisle, one of the Board of National education in Ireland, took a leading part in the debate in behalf of the minority, and maintained with good reason, as it seems to us, that if the Westminster Confession were adopted as the rule of faith and interpreter of the Scriptures, it 'should be accompanied by explanations of ambiguous passages relative to heresy and other points.'

We here subjoin the comments of the Times respecting the consequence of the Synod's decision.

That body has at length disposed of a question which has for a considerable time agitated a very important and numerous class of Dissenters—the presbyterians of Ireland. The result may lead to further secessions from the General Synod of Ulster, the governing body of the great majority of the Presbyterians of this country. The Unitarians seceded from the General Synod some years since, and are now represented in what is termed the Remonstrant Synod; but the vast body of the Calvinistic Presbyterians are in connection with the General Synod, which appears to be upon the eve of a junction with the Church of Scotland. The subscription to the Westminster Confession will facilitate this amalgamation.

HARVARD UNIVERSITY.

On Tuesday last the semi-annual visitation of the University took place, by a committee of the Board of Overseers, of which the Governor was chairman. According to usage, the Reports of the officers of the University, relating to their several departments, were made to the Committee, and an Exhibition by members of the Senior and Junior classes was held in their presence. The following was the 'Order of Performances.'

1. A Latin Oration. 'De Institutorum Americanorum Eventus et Libertatis Causæ Conjunctione.' Manlius Stimson Clarke, Cambridge.
2. An English Version. 'Extract from M. Lacepede's Discourse on the Study of the Natural Sciences.' Edmund Burke Whitman, East Bridgewater.
3. A Latin Dialogue. 'Portius and Marcus.' Samuel Leonard Abbott, Boston; William James Rotch, New Bedford.
4. An Essay. 'The Difficulties in attaining Literary Popularity.' Henry Jacob Bigelow, Boston.
5. A Greek Version. 'Extract from Milton's Areopagitica.' Edward Abiel Washburn, Boston.
6. A Colloquy. 'Diligent Observations of Facts and Philosophical Use of them.' Henry Vose, Dorchester; William Pinkney Williams, Baltimore, Md.
7. A Latin Version. 'Extract from Webster's Eulogy on Adams and Jefferson.' Edward Augustus Renouf, Boston.
8. A Forensic Disputation. 'Whether modern Facilities of testing Literary Efforts by Popular Opinion be unfavorable to the Production of great Works.' William Augustus Davis, Boston; Nathaniel Holmes, Peterborough, N. H.
9. An English Version. 'Peroration of Thomas' Eulogy on Descartes.' George Frederick Ware, Cambridge.
10. A Greek Dialogue. 'Herodotus and Lucian.' William Parsons Atkinson, Brookline; George Warren Lippitt, Providence R. I.
11. A Dissertation. 'Of making Changes in an Author's Works to adapt them to Modern Tastes.' Samuel Tenney Hildreth, Gloucester.
12. Mathematical Exercises. 'On Inorganic Chemistry, including the Doctrine of Affinity and the Laws of Combination;' John Bacon, Boston. 'The Undulatory Theory of Light;' Horace Morison, Peterborough, N. H. 'The Polarization of Light;' Charles Theodore Russell, Princeton. 'The Catenarian Curve:' Samuel Treat, Portsmouth, N. H. 'The Methods of ascertaining Longitude at Sea;' Daniel Wight, Natick. 'The Centres of Oscillation and Percussion:' Charles Stearns Wheeler, Lincoln.
13. An English Oration. 'The Middle Ages;' John Fenwick Eustis, Charleston, S. C.

PUBLISHER'S NOTICE.

To Subscribers. Those subscribers who wish to avail themselves of the deduction of 50 cents for advanced payment, are expected to pay at the Office of the Register, within two months of the beginning of their year's subscription. Those whose subscriptions are now due or soon becoming due in advance, will confer a favor by forwarding the amount by the earliest opportunity.

Those whose bills have remained unpaid, as it is the case with many, for one, two and three years, or more, are respectfully and earnestly requested to forward the amount due, as the Publisher is subjected to great inconvenience from the want of the funds so long accumulating in the hands of subscribers.

NEW PUBLICATIONS.

The American Almanac and Repository of Useful Knowledge, for the year 1837. Boston: Charles Bowen.

This annual visiter has become so well known and is so gladly welcomed, that it is scarcely necessary to say how richly it deserves the favor which it meets. In each successive volume, while nothing which it is within the authors power to obtain relating to the plan of his work is ommitted, some particular subject or department is made prominent. In the present volume 'the subject more especially treated of under the Individual States, is that of Internal Improvement, particularly Canals and Railroads;' and none could be selected more interesting at the present time. In the next volume it is proposed to give further details on this subject, which may well be done, for the enterprises comprehended in it are almost outrunning the power of the pen to describe them.

The American Almanac contains such a fund of useful information of a kind so important and interesting to all parts of our country, and is conducted by a gentleman so thoroughly competent to the work, that its circulation cannot fail, ultimately, to repay the great labor and expense requisite for its faithful execution.

My Prisons, Memoirs of Silvio Pellico of Saluzzo. Cambridge. Printed by Charles Folsom. Sold by James Munroe & Co. 2 vols. 1836.

These volumes contain a history of a most extraordinary persecution and an example of relentless cruelty which would bring deserved ignominy upon any tyrant or government, Jewish, Pagan, Christian or Mahommedan, in the darkest portion or period of the world. An imperfect translation was printed at New York in 1836, which excited great interest. The translation now before us is one which was placed at the disposal of Professor Norton, after it was completed, and it is enough to say, concerning its fidelity and literary merit, that it appears with his sanction. 'It being understood,' says Mr N., 'that Signor Maroncelli [a partner in Pellico's persecutions] was desirous of publishing in this country a translation of Pellico's work in connection with a translation of his own 'additions,' this was offered to and has been accepted by him.'

Influence of the Ministry at Large in the city of Boston. By a Spectator. Boston: James Munroe & Co. and S. G. Simpkins. 1836.

This is a pamphlet of 72 pages containing a series of articles which have been published in the Register and Observer. The volume cannot fail to be interesting to all benevolent readers, and particularly to those of this city. Besides the philosophical reflections in which it abounds, proceeding from deep Christian feeling and the meditations of the writer upon what he has seen and known among the afflicted and depressed of the less favored inhabitants of the city, it is full of illustrations of the importance of city missions, drawn from examples of their actual influence as the means of solace in manifold instances, and not unfrequently of reformation, when neither the one nor the other would have been effected without the labors of the Ministry-at-large accompanied with God's blessing.

We recommend this publication to all who are ignorant or imperfectly informed concerning the Ministry-at-large, and to all who are doubtful respecting its salutary results.

Three Discourses preached before the Congregational Society in Watertown: two, upon leaving the old Meeting-House, and one, at the Dedication of the New. By Convers Francis, Pastor of the Congregational Society in Watertown. Cambridge: Folsom, Wells, and Thurston, Printers to the University. 1836.

The first of these Discourses, namely on leaving the old house of worship, derives a peculiar interest from the historical facts connected with it, not only facts of an ecclesiastical kind, but such as brought some portions of the history of the American Revolution into close association with the temple consecrated to religious worship.

The second Discourse is devoted chiefly to those solemn reflections which all true worshippers, should strive and pray to make their own, and which those worshippers, for whom they were specially designed, should hold in lasting remembrance.

The third Discourse, that of Dedication, has for its principal subject 'The Significance of a Christian Temple,' as 'a symbol of the Divine Presence,'—'of the purest and most salutary emotions of the human heart'—'of the advancement of that religious truth, to which Christ told the Roman governor that he came into the world to bear witness'—and 'of man's relation to the Infinite and Eternal.' It is a discourse full of spiritual and enlarged views. We have copied in a preceding column a portion of it, enough to excite a desire in our readers to peruse the whole.

ECCLESIASTICAL.

Ordination.—Mr Daniel Hopkins Emerson, of Salem, was ordained in Northboro', on the 19th inst.

Installation.—On Wednesday, Oct. 5th, Rev. Edwin Holt was installed over the North Church and Society, in Portsmouth, N. H. Sermon by Rev. Mr Withington, of Newbury.

Dedication.—The Dedication of the Meeting-house of the Unitarian Society in Pepperell will take place, on Thursday Oct. 22th.

Ordination.—Ordained as pastor of the Baptist Church and Society in Hingham, on Thursday, 29th ult., Mr Waterman Burlingame. Sermon by Rev. Prof. Knowles:

FOR THE REGISTER AND OBSERVER.

Installation.—Installed as Pastor of the ancient Congregational Church and Society in Wilton, N. H. on Wednesday Oct. 5, Rev. Nathaniel Whitman, late Pastor of the first Congregational Church and Society in Billerica, Mass.

Introductory Prayer by Rev. Mr Emmons of Nashua; Reading selections from the Scriptures by Rev. Mr Maynard of Amherst; Sermon by Rev. Mr Lincoln of Fitchburg, Mass. Installing Prayer by Rev. Mr Abbot of Peterboro'; Charge by Rev. Mr Leonard of Dublin; Right Hand of Fellowship by Rev. Mr Babbidge of Pepperell, Mass. Address to the Society by Rev. Mr Allen of Bolton, Mass. Concluding Prayer by Rev. Mr Harding of New Ipswich; Benediction by the Pastor.

Mr Lincoln gave an appropriate and beautiful discourse on the Ministerial Office, from Acts vi. 10. He spoke of two methods by which the Minister is to gain a proper acquaintance with the Gospel. One is by the critical study of the Scriptures, the other by the application and realization of the Truth in his own heart and life. He dwelt forcibly on the devotedness with which the Minister should enter on his holy calling. He said that it was necessary for the greatest efficiency of the minister and the happiest effect on the people, that the pastoral office should be regarded as a permanent one. He considered the present disposition of the public mind as indicative of evil in this respect, and described the unhappy consequences of the prevalent rotation in the Church, but admitted that there were circumstances which rendered it sometimes necessary and advantageous.

Although the day was very cold and rainy, a respectable audience were highly gratified and instructed by the excellent performances.

Several anthems and two original Hymns were sung with the skill and good taste, by which the choir of singers in that place have heretofore been distinguished.

Original Hymns by Miss Sarah W. Livermore.

I.

Almighty Father! condescend
To hear the prayer thy suppliants raise;
Thy spirit with our service blend,
And tune our hearts to songs of praise.

The Church here planted by thy hand,
Be thou its sure protector still;
In union bind this Christian band,
With numbers and with graces fill.

O fill this ancient house of thine,
With those who seek thy light and truth,
Here let thy influence divine
Support the aged, guide the youth.

Those blessed truths, as taught of old
By Christ, and those he sent to teach,
We still with fervent ardor hold;
These may thy servant ever preach.

We hail with joy the rising light,
Which o'er thy churches daily breaks;
With rapture see the shades of night
Disperse, as Christian truth awakes.

O may the light the Gospel sheds,
With brighter radiance still arise,
And as salvation further spreads,
Extend to all below the skies.

II.

With lofty strains of solemn praise,
Adore the Almighty Power,
Who saves us by his boundless grace,
And guards us every hour.

Thanks to his name, who has not left
His Church without a guide,
Still for its wants, though oft bereft,
His bounty will provide.

Long may thy servant firmly stand
A watchman on this wall,
Devoted to this Christian band,
A faithful friend to all.

He comes with willing heart and mind,
To guide the wandering home;
O grant them here thy truth to find,
And may they joy to come.

And be this union firm and strong,
Which now in faith we bind,
A holy friendship lasting long,
Uniting mind with mind.

A union death cannot destroy,
Confirmed in heaven above,
Where kindred spirits meet with joy,
And all is life and love.

[From the Daily Advertiser of Tuesday.]

EDUCATION IN AFRICA.

A meeting was held on Friday evening last week at the Masonic Temple, to consider the feasibility of a plan proposed for a High School and eventually a College in Africa. The plan is not connected with the Colonization Society; but the late Governor of Liberia, Mr Pinney, being in the city, addressed the meeting, and gave some most interesting and important details concerning Liberia.

He described the country and completely removed the impression that it is unhealthy; he described the inhabitants and shewed how the spirit of the black man displayed itself in an expanded and elevated form when he moves pure and respected upon his own soil.

He dwelt upon the future prospects of the Colony, and showed the probability of its continuance and increase, even though another ship should not leave our shores to carry to it new recruits.

But the most interesting part of the subject, was the influence which the Colony was beginning to exert upon the surrounding country: it is a beacon upon a dark and dreary shore; a solitary cross planted among emblems of paganism; a single civilized man erect among a horde of brutal savages; but, the beacon will burn brighter, until even the centre of Africa shall be enlightened; the cross will advance and triumph, until all idols shall be destroyed, and civilized and christian man, will be multiplied and spread, until his influence reaches from Atlas to Caffraria.

This may be deemed visionary—just as visionary, as would have been two hundred years ago the prophesy, that the wilderness between the geart Lakes and the Gulf of Mexico would be now filled up with a christian and civilized people. But whether these great results ever follow or not, the trial at least is worth making; for it does seem that here is an opportunity of doing something for benighted Africa; of repairing in some feeble measure, the wrong which christian nations have been doing her; and of benefiting the black man, without violating our national compact, or endangering the lives and rights of our southern brethren.

A call is to be made upon the inhabitants of Boston to aid in erecting Schools in Africa: We hope this voice from Africa will not be unheeded; that a full attendance will be given by an audience prepared to judge impartially, whether the scheme presented is good and feasible; and if it is, then to devise measures to carry it into execution. Z.

PREVENTION OF PAUPERISM.

The annual meeting of the Society for the Prevention of Pauperism, was held at the Warren street Chapel, on Tuesday evening, Oct. 4th—Samuel Eliot, Esq. the President, in the chair. He explained to the meeting the objects of the Society. It was one of true Christian benevolence—it was to offer assistance to the needy, of a kind that should not depress, and make them more dependant, but to offer them labor and advice; to encourage industry, economy, and self-dependence. He said the Society did not pretend to any discovery, but felt bound to use their best endeavors to introduce what had been tried elsewhere with great success.—Other comprehensive and instructive remarks, addressed to the meeting, were made by the President. The Secretary's report was read, stating that the Board of the Society had taken efficient measures, and had appointed Mr Artemas Symonds agent, and that a General Reference Office, where all in need of work or workers could obtain information, would be immediately opened. Mr Barnard stated that it would be necessary to the success of the object, that the members should make known that such an office was to be opened, and that all information and assistance, by the Agent of the Society, in obtaining places and work for the poor, would be gratis; that the Agent was one in whose zeal for the cause of industry, and knowledge upon the subject of Pauperism, we could place great confidence. The meeting was also addressed in an interesting manner, by Dr H. J. Bowditch, Mr F. T. Gray, Mr Boyd, and others.

Mr Moses Grant offered the following resolution:

Resolved, That in no way can we more effectually prevent the increase of pauperism, than by attention to the young; and to this end, it will ever be one great object of this Society to assist parents in obtaining situations for their children in the country, or to provide for them at some one of our institutions for the benefit of such chidren, and thus free our streets and wharves of the melancholly sight we often witness, of idle and vagrant children, training up for pauperism or crime, by neglect, and early forming habits of idleness and vice.

Some interesting remarks were made by one of the Teachers in the Public Schools.

On motion of Mr Nahum Capen, it was

Voted, That the Government of this Society be requested to prepare for publication a Circular, stating the objects and wants of the institution, and cause to be printed a sufficient number to supply the principal families of the city, each with a copy.

The following gentlemen were chosen officers for the ensuing year:

President—Samuel A. Eliot.
Vice Presidents—Rev. Dr Tuckerman, Jas. Means Nathan Gurney, Moses Grant.
Treasurer—Wm. Hales.
Secretary—E. Weston, Jr.
Directors—James Boyd, Geo. W. Blagden, John D. Fisher, C. F. Barnard, F. T. Gray, G. F. Haskins.

[From the Daily Advertiser.]

HOUSE OF REFORMATION AT SOUTH BOSTON.

The House of Reformation affords protection to the fatherless and friendless. It has been in Southern cities most justly called, House of Refuge. It is not and ought not to be a prison. The children committed there require not the severity and dicipline of a prison. They are for the most part of a tender age, and need our commiseration rather than our vengeance. Gentle and emollient medicines are best suited to their moral distempers. Their overseers and teachers should be—not taskmasters and jailors—but fathers, brothers, friends. Exposed hitherto to harshness, brutality, and every species of crime, they should here experience kindness and the influences of virtue. On these principles is founded the House of Reformation. They are here protected from the persuasions and teachings of older and more accomplished rogues. They are protected from the companionship of theives, blasphemers and profligates—from the disgrace of a prison, and the demoralization of an almshouse. They are protected from idleness and beggary—from the misjudged severity of parents and masters—and continue under the parental guardianship of the Directors till of a suitable age to protect and govern themselves.

The House of Reformation gives employment to the children. I never yet saw the boy who did not love to work. Work they must, and work they will, whether out of the House or in it. While they have no prompters or advisers but their passions, they will not apply themselves to study or useful labor, and they seek both for occupation and amusement amid the purlieus of vice. The House of Reformation avails itself of this principle, and supplies its inmates with regular, daily employment—employment agreeable, useful and healthy. By such means they acquire habits of industry, which, under the affectionate solicitude and unwearied assiduity of the Superintendent are rendered not merely tolerable but delightful—and which through life will yield to these once hopeless youths the inestimable boon of respectability and self regard.

The House of Reformation also imparts instruction to all within its walls. No principle in relation to penitentiary polity is now more satisfactorily determined than that of the close connection existing between ignorance and every species of crime and wretchedness—The minds of by far the larger portion of those who are committed to the house, are without form and void—an intellectual chaos—capable of assuming a form of beauty or deformity, according to the skill of the hand that moulds them. It is the object of this institution to take them, all rough and untaught as they are, and by inculcating line upon line and precept upon precept, here a little and there a little, gradually introduce them to a new existence—elevating and expanding their understandings, and shedding around them the benign influences of that spirit which once moved over the surface of the material chaos, and said, let there be light. The following extract from one of the reports of the Society for the Reformation of Juvenile Delinquents in the City of New York, may be justly applied to the children at South Boston:—'An early self dependence prepares these children to receive instruction, and when their minds are rightly directed, that ability which would have made ingenious rogues, renders them apt scholars. There are few who leave the House of Refuge who have not the rudiments of a common education, and very generally are so far capable of reading, and cyphering as to be able to engage in ordinary business. Many of them have so profited by the instruction they have received in this institution as to have laid, as we may hope, the foundation of their advancement to stations in society of profit, usefulness, and respect.

"But the greatest and most important advantage afforded to the children of whom we are writing, is their reformation, and consequent restoration to society. If reformation can be accomplished even in a few instances, it is well worth all the labor and expense of its consummation. Correct and discipline a vicious child in season and you save him a flood of infamy and woe—Reform a child and you will gain a man. Idleness, intemperance and love of theatrical exhibitions have been found to be the most common introductions to indictable offences. From these they are withdrawn in the House of Reformation, and therefore saved from many temptations and incentives to crime.

I could present you with very many histories of children of both sexes, who, rescued from a condition of almost incredible degradation, have under the fostering guardianship of the House of Reformation, become useful and respectable members of society. But I have already intruded too long upon your courtesy, and I waive it. I have only to say in conclusion, that of all the philanthropists in the world, there are none I envy more than those who were foremost in founding this parental asylum—who have toiled through good report and through evil report, through prejudice, opposition and calumny to sustain and to strengthen it—who have consecrated their powers to the magnanimous work of reforming these unhappy youths—and who have contributed of their substance to this most splendid of charities

A BOSTONIAN,

PENNSYLVANIA LYCEUM.

A request to Editors.

All editors of newspapers and other public Journals throughout the United States are requested to mention that the Pennsylvania Lyceum is prepared to deliver *gratuitously*, an elementary set of specimens in Geology and Mineralogy, to any and every County Lyceum, which is or may be formed in the Union.

If any such Lyceum or a few individuals, with a view of forming one in any one of the eleven hundred counties in the United State, will request some merchant or other person who may visit Philadelphia the present season, to call upon John Simmons, corresponding Secretary of the Pennsylvania Lyceum, or upon Dillwyn Parish, corner of Arch and Eight streets, they can procure a set of specimens, representing the elements of rocks and mountains, the different strata or kinds of rocks, the ores of the most useful metals or a few other minerals, a few specimens of improvements in schools and Lyceums, such as geometrical, and perhaps architectural and other prospective drawings, foliums, impressions of leaves, and possibly a few specimens of needle work.

Editors of this and other countries, are also requested to mention in their columns, that the next national Convention of American Lyceums, will be held in Philadelphia, commencing on the first Tuesday of May next, and that any person or persons from either continent, who may bring or send to that meeting specimens of plants, minerals, shells, insects or other productions of nature or art, many exchange them for others, deposite them for the use of the National Cabinet, or appropriate them in some way for the deffusion of knowledge and for instituting a scientific, and it is hoped, a Christian intercourse among the nations of the earth.

It is expected that delegates from State and County Lyceums in America, and from similar societies in other countries, will be provided with accommodations by the hospitality of the citizens.

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

Whereas the season of the year is at hand, at which it is customary to observe a day of Public Thanksgiving to Almighty God, I do, with the advice and consent of the Council, appoint Thursday, the first day of December next, to be set apart for that purpose. The good people of the Commonwealth of all religious denominations are invited to assemble on that day, in their respective places of worship, and to unite in these public exercises of gratitude and praise, which are appropriate to the occasion.

The experience of every person of reflection will suggest unumbered causes of thankfulness, for which,—if his mind is not wholly insensible to religious impressions,—he will, in looking back upon another year, feel it at once his duty and privilege, to pour out his heart in gratitude to that Being, who, in the midst of our unworthiness and transgressions, continues to crown us with his mercies.

Besides what concerns us as individuals, the season of the year calls upon us to express our heartfelt thanks to the Author of all Good, for the extrordinary prosperity of the past year, and especially for the ingathering of another harvest, which, notwithstanding the partial failure of a portion of the fruits of the earth, has still left us in the enjoyment of an amount of blessings, which demands our warmest gratitude. The great political and social privileges which distinguish our condition as a people,—the blessings of a free government,—of mild and equitable laws impartially administered,—and of a general state of progress,—require of us, on every suitable occasion, an earnest and public acknowledgement;—and we ought especially, at this time, to render our thanks to the Ruler of Nations, that he has been pleased to continue to us the blessings of Peace. The general prevalence of health throughout our land should direct our thoughts to that Good Being, who has cast our lot in a salubrious climate and has spared us the visitations of infectious disease:—and above all other grounds of thankfulness, we should approach the throne of Grace with our heartiest ascriptions of praise, for the gift of the Gospel and the hope of pardon and eternal life, through our Lord and Savior Jesus Christ.

With our humble tribute of thanks to the Great Source of Good let us unite an affectionate remembrance of the poor. Acts of thanksgiving for our own mercies seem to lead appropriately to those deeds of benificence, to which the friendless and destitute look for a portion of the supplies, which are to carry them through the inclement season of the year. There is no way in which we can return any thing to the Great Giver of our own comforts, but by ministering to the wants of those, whom He has been pleased to leave in a state of dependence on their fellow beings.

And the good people of the Commonwealth are respectfully invited to keep the customary festivities of the occasion, within the bounds prescribed by temperance, moderation, and the professed character of the day;—and to abstain from and discountenance every species of amusement which tends to excess,—which interrupts the devotion of others,—or in any way violates the peace that ought to reign, on a day set apart by a Christian people for Public Acts of Religious duty.

Given at the Council Chamber in Boston, on the first day of October, in the Year of our Lord one thousand eight hundred and thirty six, and in the sixty-first Year of the Independence of the United States of America.

EDWARD EVERETT.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN P. BIGELOW, *Secretary.*

God save the Commonwealth of Massachusetts.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

Died at Warwick, Oct. 8th, Mr Jonathan Blake, 88.

Mr Blake was a native of Dorchester, from which place he removed to Warwick 55 years ago. He was of the fifth generation of the family of the same name that came from England and settled in Dorchester at an early period. He was a man much respected and beloved for his urbanity of manners and moral worth. It might be truly said of him, that 'he finished the work given him to do,'* filled up the measure of his long life with piety and usefulness. He was a faithful disciple of the Lord Jesus Christ—a man of prayer. His religion was of the unobtrusive kind—pious without superstition and good without pretence. Some peculiar traits in his Christian character were his humility, love of peace, and his candor and charity. He loved the house of God, as his punctuality there clearly showed. It was a grateful entertainment to his devout mind to join with his friends and neighbors in its sacred services. We shall long remember with a kind of melancholy pleasure those seasons when we invariably met him in the solemn assembly and at the celebration of redeeming love. For many years he had set his house in order—lived as a sojourner and an expectant of a better country. In a very happy degree he lived above the world—above its cares, its perplexities, its hopes and fears—In this he exemplified how delightful it is that those descending the vale of life should leave the labors and anxieties of secular concerns to younger hands. He was not in bondage to the fear of death. Though he enjoyed life and his friends, yet he was not so attached to life or friends as to be unwilling to resign both it and them, when his heavenly Father sent summons for his departure. He met death with resignation and hope, knowing in whom he had believed. 'He died in a good old age, an old man and full of years.' He died in the Lord, and has entered into his rest. His memory is blessed, and will be enbalmed in the hearts of his surviving friends; they must be sensible that they have been favored with no common example of Christian piety. In him they have had a daily exhibition of the beauty, power and excellence of religon, they have seen its influences upon him in life, and the support it yielded him in the mortal hour. May such an example speak to us all and urge us by an active purity to secure to ourselves the same hope and spiritual comforts. S.

* The passage selected for the text of the discourse preached at his interment.

FOR THE REGISTER AND OBSERVER.

Died on the 11th inst. at Waltham, Mrs Burton, wife of the Rev. Warren Burton.

'She walked with God and *was not*—for God took her.' She had fulfilled her mission;—she had uttered her word, which was one of deep, undying power and significance to the hearts of those who received it, though it came not 'in the tempest, the fire or the whirlwind, but in the still, small voice,' of Christian love, and unwavering faith. There was in the character of Mrs Burton a oneness, *integrity* and symmetry which gave the same kind of delight in the contemplation, that a perfect specimen of painting or architecture, affords; one does not care to analyse it but feels at once the fitness and harmony that pervades the whole. 'The kingdom of God' had not come into her spirit, in a way to attract observation, or to lead one to say, 'lo! here, or lo! there,' but it was manifest, from the beautiful issues of her life and conversation, that it was 'within her, a well of water springing up into everlasting life.'

Seldom do the love and faith of childhood remain so entire and unbroken by the discipline and conflicts of life, as in the character of Mrs Burton. She had literally, that Christian love 'which hopeth, and believeth all things, and which never faileth.' She seemed always to regard moral delinquency and sin in the *universal*, and not in their relation to the individual; for the pure sunshine of her own spirit was so reflected upon all with whom she came in contact, as to become a softening medium for their imperfections and deficiences. Her love of the good and the true, however, was too strong and discriminating to suffer her to tolerate their opposites, or to keep silence when her testimony might avail aught against them. She delighted to dwell on the higher attributes of humanity, on its boundless capacity for spiritual progress, on its aspiration and tendency towards the infinite, rather than on its *reverse* side. 'The beauty of holiness' was so diffused through the atmosphere of her daily life, that all who knew her felt it was good for them to be in it. There was a quiet unconsciousness in her discharge of duty, and in her cheerful acquiescence in suffering and privation, which seemed so to neutralise their power, that we did not realize she was suffering.

During the few lucid intervals, in that short, but distressing illness which terminated her terrestrial course, the same beautiful serenity and trustfulness of spirit, which had sustained her through life were manifested; bright visions of celestial blessedness flitted before her, 'as she languished into life,' and angel voices seemed to welcome her to their common home above. Surely, 'she is not dead, but sleepeth,' and 'her life is hid with Christ, in God.' A. Q. T.

INTELLIGENCE.

Mr Gannett.—Mr Gannett has embarked in the Quebec from New York for London.

Lane Seminary.—Information is received from Professor Stowe, now in Europe for the purpose of procuring a library for the Lane Seminary, that he has been successful in his selections and investments, and expects to be at home with the library early in the term and in season to commence and carry through his regular courses of professional lectures to the several classes. The term commences the second week in October.—*N. Y. Observer.*

Oneida College. N. Y.—In Utica is a College where young men are admitted without reference to color. It has now 120 students, 12 of whom are colored. Some are from New England, some from Canada, and some from the Southern States! The institution has its President, and Professors in the different languages, and has attached to it 120 acres of land, which is under cultivation by the students, with a workshop and a property of $ 30,000. A class of eight is expected to take their degree this year, and from thirty to forty will constitute the senior class of the next year.

Michigan.—The Convention of Michigan, which was chosen in conformity with the late Act of Congress to express the assent of the boundaries of the new state as defined in the Act, as a condition of its admission to the Union, has rejected the condition, and consequently Michigan is not admitted to the Union.—The Convention adopted the following resolution by a vote of 28 to 21.—*Daily Advertiser.*

And whereas, Congress have also in said Act inserted a proviso proposing a radical alteration of our southern and south-eastern boundary, secured us by the articles of compact contained in the aforesaid ordinance of 1787, and which, if acceded to by the people of Michigan, would deprive us of all jurisdiction over the waters of Lake Erie, and gratuitously bestow on Ohio, the exclusive jurisdiction on the waters of the said Lake, from the Pennsylvania line to the mouth of the Detroit river; a gift, the extent of which (we believe) neither Congress nor the State of Ohio, fully comprehend; and have required the people of this State to give their assent to the aforesaid change of boundaries, by a convention of delegates to be by them elected.

And whereas, this convention taking into consideration the just rights of Michigan, as respects her southern and south-eastern boundary, and also her constitution, embracing that part of our territory claimed by Ohio, and believing that the assent required by the said proviso, cannot be given us, without a palpable violation of our constitution, (which provides the only way in which it can be amended, and over which this convention have no control,) without a sacrifice of our rights and interests and without committing an act of self-degradation. Therefore,

Resolved, That this convention cannot give their assent to the proposition contained in said proviso—but the same is hereby rejected.

The War Department.—The Globe has announced that the Hon. B. F. Butler will take charge of the duties of the War Department, as Acting Secretary of War, about the 15th inst, and until that date the Department will be in charge of C. A. Harris, Esq. the Commissioner of Indian Affairs.

Deposites.—From the statement of the Secretary which we publish below, it will be seen that the amount of deposites of public money on the 1st inst. was $46,610,131, of which $41,283,655 was subject to the Treasury draft, and $5,326,476 to the credit of disbursing officers.

The Mint.—The balance of gold at the mint Aug. 31, uncoined, was $1,229,415; received in September U. S. gold bullion $30,980, foreign do. and coins, chiefly the latter, $239,695—total $270 675.

The amount of gold coinage within the month of September, $482,905—balance remaining uncoined $1,017,185.

Minister to France.—Mr Cass and family arrived at New York on Wednesday 28 ult. and have embarked in the new ship Quebec. Mr Cass accompanied by Charles E. Anderson, of New York, as Secretary of Legation.

Concord Railroad.—At a legal meeting of the citizens of the town of Concord, on Monday last, called for the purpose, the town voted to instruct the committee having in charge the parsonage and school funds of the town, amounting to about $10,000, to invest the same in the Stock of the Concord Railroa Corporation.—Messrs. William A. Kent, Robert Davis, and Joseph Low, were appointed a committee with authority and instructons from the town, to subscribe for 600 shares of the same Stock, and to appl to the Legislature for a loan of *thirty thousand dollars*, in behalf of the town, with power to invest th same in the manner above stated.—*Concord N. H Statesman.*

Western Rail Road.—We learn that the Engineers of the Western Rail Road, have made a thorough re-survey of the line, from Worcester to Springfield, and have made extensive surveys between Springfield and the boundary of the state o New York. They have made a final location of the road from Worcester to Brookfield, a distance of about twenty miles, and their location has been confirmed by the directors. This part of the work, which embraces much the most difficult part of the route from Worcester to Springfield, and probably the most difficult of the whole road, we understand, will be immediately put under contract.

Albany and West Stockbridge Rail Road.—The Common Council of the City of Albany have decided by a vote of 17 to 1, to subscribe $250,000 in the stock of the rail road, for connecting the Western Rail Road of this State with the city of Albany. This subscription ensures the speedy compltion of this work.

FOREIGN.

London papers have been received to the 12th Sept. and Liverpool to the 13th.

England.—Isturitz, the late Spanish Premier, having contrived to escape from Madrid with a false passport and in disguise, reached Falmouth in the government packet from Liverpool.

The London Court of Directors of the National Bank of Ireland have elected Mr O'Connell governor of the Bank.

An eminent firm of Engineers has received orders for the execution of two steam engines of 200 horse power, for the huge steam vessel now building in Bristol for trans-Atlantic communications, and which it is expected will be completed during the ensuing summer.

It is mentioned as a sign of uncommon prosperity in England, that one of the largest house-proprietors in London, of 1400 houses in his possession has not a single house unlet.

It appears, by accounts in the London papers that the slave trade is carried on with increased activity on the coast of Africa. At the latest accounts, there were about 50 Spanish slave-vessels to the southward, and about 30 to the northward, chiefly American built, engaged in the traffic. Many Portuguese ships to the Southward of the line were engaged in this inhuman trade; the provisions of the late treaty, it is alleged, having induced them to engage in it with impunity.

The Count de Survilliers (Joseph Bonaparte) and family have again taken up their abode in the neighborhood of Uxbridge.

France.—The new French Ministry was organized, with the exception of the departments of War and Commerce, the former of which was expected to be filled by Marshal Soult. The list was published in the Moniteur on the 7th as follows:

Count Mole, President of the Council and Minister of Foreign Affairs.
Mr Persil, Keeper of the Seals, Minister of Justice and Public Worship.
Vice Admiral Rozanel, Minister of Marine and the Colonies.
Mr De Gasparin, Minister of the Interior.
Mr Guizot, Minister of Public Instruction, and
Mr Duchatel, Minister of the Finances.

There was an alarm in Paris of a new conspiracy to assassinate the King, but it had died away, and it was doubted whether it had any real foundation.

Spain. The *London Morning Chronicle* of the 12th says; 'At an early hour this morning we received express an important letter, dated September 2d, from Guadalajara, from our Madrid correspondent, who accompanied the troops from that city on the 31st of August. The entire force under Lopez, consisting of 2000, had surrendered at discretion,—after a conflict,—to the Carlist Chief Gomez. We have before us an extraordinary Gazette, published by the Government at Madrid, in which ignorance is affected of the full extent of this reverse. This ignorance is affected, we say, because our correspondent assures us that a despatch of the Alcalde to the Government, which he had seen, gave a true account of the defeat of the Queen's forces. The object of this concealment we cannot conjecture.'

'We have received the Paris papers of Friday—the tidings respecting the defeat by the Carlists of the regiments of the Guard so lately induced to march from Madrid, prove correct. Gomez has once more succeeded in escaping Espartero, who was vainly stationed at Lerma to intercept him, and in gaining the country immediately north-east of Madrid. His object was to join the forces of Basilio Garcia, reported to have passed the Ebro. Gomez and his band, accidentally, came in contact with the Royal Guard, commanded by Gen. Lopez. The rencontre took place at Tradraque, a little town on the road between Guadalaxara and Sigenza, but nearer to the latter place, and proved disadvantageous to the Christinos. The troops under Lopez are by some estimated at more than 1500 men, with two pieces of cannon; so that their defeat was not in itself a matter of much importance. But Gomez took advantage of his success, to march upon Guadalaxara and occupy it. The presence of the Carlists so near Madrid naturally occasioned a panic in the capital. Horse and foot went forth, commanded by Rodil himself, as it was known that Espartero was ill, and might have been unequal to active pursuit. That General was, however, as usual at the heels of the enemy, who had retreated from Guadalaxara by Britegua, back to Tradaque, and the mountains near Catalayud, where no doubt there remains a portion of Basilio Garcia's band.

The Paris *Impartial* observes, that the first official acts of the Queen of Spain and her new ministers, after the events of La Granja, have an air of firmness about them that inspires better hopes for the future fate of that country. It is not, however, without alarm that it sees the ministry endeavoring to force a second Chamber upon the nation; it is to be feared that this measure will produce strong irritation throughout the country, and it is perhaps impossible for the attempt to succeed. The success of the levy of 50,000 now ordered is more to be hoped than expected; but the decree for the means of paying the dividends due upon the Spanish debt evinces a laudable respect for the previous obligations of the country.

The *National* comments upon the decrees lately published by the Spanish Ministry concerning the new Constitution of the Country, and warns the Spanish nation against trusting to the Regent, or to irresponsible ministers. That nation, it adds, cannot forget the example of Ferdinand VII., and it may be sure that the Regent will act in the same way, if ever she has the opportunity.

The *Quotidienne* forebodes misfortune to Queen Christina, such as have always happened to sovereigns kept prisoners by their revolted subjects. They will keep *Maria Christina* in the midst of them, but merely because they know that sovereigns who abandon themselves to revolutions become the most useful instruments.

Portugal.—Lisbon papers put an end to all the reports of the Spanish Constitution having been proclaimed at Lisbon—and to the pretended apprehension that it would be proclaimed on the 24th, which have appeared in the French papers.

It is said that the Queen has determined to establish in each district in the kingdom, and the adjacent islands, a public library, for the preservation of the books, manuscripts, paintings, and other valuable literary and scientific effects belonged to the dissolved monasteries.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over No. 153 Washington St. directly opposite the Old South Church.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied.

WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

The Annual Meeting of this Society will be held, in Worcester, at the American Temperance House, on Wednesday the 2d of November, at 11 o'clock A. M. for the transaction of business, and, in one of the Meeting Houses, at 2 o'clock P. M. for the public reading of the Report and for Addresses.—Auxiliary Societies are requested to send delegates, and all friends of the Bible, in the county, are invited to attend.

A. D. FOSTER, *Sec'y.*

Worcester, Oct. 18th, 1836.

ERRATUM. In last week's Register a mistake occurred in the article upon the North American Review, fifth paragraph, second line—namely *Education.* It should be *Emulation.*

MARRIAGES.

In this city by the Rev. Mr Capen, Mr Benjamin James, to Miss Sarah Ann Kent.

On Wednesday morning, by Rev. Mr Pierpont, Mr John A. Hall, of Raynham, to Miss Euphemia Eustatia, only daughter of Rev. Wm. Reed, of this city.

On Tuesday evening, by Rev. Mr Robbins, Mr D. H. Belknap to Miss Elizabeth Lewis.

In this city, Mr Hiram A. Whittington, Esq. of Arkansas, to Miss Mary Burnham of Boston.

In Dorchester, by Rev. Nath'l Hall, Mr Gardner Dennett, of Standish, Me. to Miss Eliza R. Howe, of D.

In Brighton, by Rev. Mr Austin, Mr Samuel Downer Jr. of this city, to Miss Nancy Melville, daughter of Capt. John D. Wolf, of Brighton.

In Cambridge, on Tuesday evening, by Rev. Mr Newall, Mr Wm. L. Whitney to Miss Lucy A. Jones.

In Savannah, Rev. S. G. Bulfinch, of Augusta, Ga. to Miss Maria, daughter of the late Samuel Howard, Esq. of S.

DEATHS.

In Milton, on Sabbath noon, suddenly, of apoplexy, Rev. Samuel Gile, D. D. in the 57th year of his age.

In Edgartown, Martha's Vineyard, Mr Frederick Baylies, who was several years a faithful teacher of the Indians and colored people on that Island, and in the Narraganset country, Rhode Island. He had been engaged in that service for nearly twenty years past.

In Waltham, on Tuesday, 11th inst. Sarah, wife of Rev. Warren Burton, 32.

In Concord, 14th inst. Mrs Lucy, relict of the late Dr Joseph Hunt, 95.

At his estate near Easton, Hon Robert H. Goldsborough, one of the Senators of Maryland in the Congress of the United States.

In Providence Rev. Asa Messer, D. D, LL D, in the 68th year of his age. He presided over Brown University from 1802, until his resignation in 1826, and conducted the affairs of the College with a success highly honorable to his talents and learning.

CHANNING ON SLAVERY—4th edition. Published by JAMES MUNROE & CO., 134 Washington street. Opinions of the English Press. 'As an eloquent denunciation of the evils of Slavery, and a powerful pleading in behalf of the Slave, we have not met with its equal. It is rich in the same intensity of moral purpose, the same elevation of principle, and exquisite elegance and beauty of expression, which impart so profound a charm to all the writings of this purest of Philanthropists.' [Scott's Times, June 22d.] o 22

A TEACHER WANTED.

Wanted in a private family, a young lady capable of teaching the different branches of a plain English education.

Apply, postage paid, to the subscriber residing near Middletown, New Castle City, Deleware, stating terms &c. o 22 JOHN EDDOWES.

NEW BOOKS.

JUST received by JAMES MUNROE & CO.
The Young Lady's Gift
The Rose a novel
Lord Byron's Conversations with the Countess of Blessington
Letters from Algiers by Thomas Campbell, Author of Pleasures of Hope &c
The Magician by Leigh Ritchie
Payson's Thoughts new edition
The Religious Souvenir for 1837
Boston Bookstore 134 Washington st. o 22

GENEVA CATECHISM 1ST PART.

JUST published 'Abstract of Sacred History; being the first part of the Geneva Catechism'—third edition with abridgements and emendations.

The above work has been out of print for several years, but the demand still continuing the subscriber has been induced to issue the improved edition.

BENJ. H. GREENE 124 Washington St.
o 22.

NEW BOOKS.

JUST received by JAMES MUNROE & CO.
Paths of Peace by Abbot
Payson's Thoughts
Home by Sarah Stickney
Lucien Bonaparte's Memoirs
Memorials of Mrs Hemans by Chorley
Mr Midshipman Easy by Marryatt
Peter Snook in two vols.
The Parlor Scrap Book for 1837
George Malcombe a Novel
For sale at Boston Bookstore 134 Washington st.
oct 22

WESTERN MESSENGER FOR OCTOBER.

CONTENTS.

On the Unitarianism of the first three Centuries
Letter from the Rev. Dr Channing
The Shell and the Kernel
The dark side of our National Prosperity
To the Sea from the German of Stolberg
Letter to the Editor
The Atonement translated from the German of Krug
The Old World and the New
The death of an Infant
First synagogue of the West
Monthly Record for October, and Literary Notices

Subscriptions for the above received by James Munroe and Co 137 Washington St. oct. 22.

NEW LATIN LEXICON. A new and copious Lexicon of the Latin language, compiled chiefly from the Magnum Totius Latinitatis Lexicon of Facciolati and Forcellini and the German Works of Schiller & Luenemann, by Frederick P. Leverett—this day published, for sale to the trade, and at retail by James Munroe & Co.

SPARKS'S BIOGRAPHY, Vol. 6. Sermons by Rev. Convers Francis—just received by James Munroe & Co., 134 Washington st oct. 22.

AMERICAN ANNUAL REGISTER. For sale by James Munroe & Co, the American Annual Register, complete, half Russia—Book Bookstore, 134 Washington st. oct. 22.

HANOVER LYCEUM.

THE Board of Managers of this Institution, believing that a series of Lectures upon a few subjects, will be more advantageous and useful to the members, and more beneficial to science, than single and disconnected lectures, have made the following arrangements for the present season:

A course of Lectures on the Early Inhabitants of America, and Natural History, illustrated by diagrams, by Dr J. V. C. Smith.

A course on Chemistry, by Professor Webster, of Harvard University.

A course on Animal Magnetism, by Dr Poyen, of Paris.

Two Lectures on the Romance of the Seas, by Hon. Rufus Choate; and a Lecture from Rev. Jared Sparks.

There will also be occasional public debates.

The Lectures will commence on the evening of the first Monday of November, at the Lyceum Hall, Hanover street, and will continue on each successive Monday evening for twenty-four weeks. The number of tickets is limited, the price two dollars each, to admit a gentleman and two ladies: they are for sale at Dr Erench's 181 Hanover street; at Light & Stearns's, 1, Cornhill, and by the Treasurer.

Persons purchasing tickets and subscribing to the Constitution, become members of the Lyceum.

EBENEZER SMITH, JUN., Rec. Sec.
o 8 epistf

POETRY.

THE SEA.

Emblem of Everlasting Power,—I come
Into thy presence!—as an awe-struck child
Before its teacher. Spread thy boundless page,
And I will ponder o'er its characters,
As erst the glad disciple sought the lore
Of Socrates or Plato. Yon old rock
Hath heard thy voice for ages, and grown grey
Beneath thy smitings,—and thy wrathful tide
Even now is thundering 'neath its cavern'd base.—
Methinks it trembleth at thy stern rebuke:—
Is it not so?—

Speak mildly, mighty Sea!—
I would not know the terrors of thine ire,—
That vex the gasping mariner,—and bid
The wrecking argosy to leave no trace,
Or bubble, where it perish'd—Man's weak voice,
Tho' wildly lifted in its proudest strength,
With all its compass,—all its volumed sound,
Is mockery to thee.

Earth speaks of man,—
Her level'd mountains, and her cultur'd vales,
Town, tower, and temple, and triumphal arch,
All speak of him, and moulder while they speak.
——But of whose architecture and design,
Speak thine eternal fountains, when they rise
To combat with the cloud, and when they fall?—
Of whose strong culture tell thy sunless plants,
And groves and gardens, which no mortal eye
Hath seen and liv'd?—

What chisel'd skill hath wrought
Those choral monuments, and tombs of pearl,
Where sleeps the sea-boy 'mid a pomp that earth
Ne'er showed her buried kings?—

Whose science stretch'd
The simplest line to curb thy monstrous tide,
And graving 'Hitherto' upon thy sand,
Bade thy mad surge respect it? From whose loom
Came forth thy drapery, that ne'er waxeth old,
Nor blancheth, 'neath stern Winter's direst frost?
Who hath thy keys, thou deep?—Who taketh note
Of all thy wealth?—Who numbereth the host
That find their rest with thee?—What eye doth scan
Thy secret annal, from creation lock'd
Close in those dark, unfathomable cells,
Which he who visiteth, hath ne'er return'd
Among the living?—

Still but one reply?
Do all thine echoing depths, and crested waves
Make the same answer?—Of that one dread name,
Which he who deepest plants within his soul,
Is wisest, though the World doth call him fool.
——Therefore I come a listener to thy lore,
And bow me at thy side, and lave my brow
With thy cool billow,—if perchance, my soul,
That fleeting wanderer on the shore of time,
May, by thy voice instructed,—learn of Gon!

MISCELLANEOUS.

[From the Daily Advertiser.]

RETURN OF AN OLD MAN TO HIS NATIVE PLACE.

No. 4.—and last.

The following day was the Sabbath, in the vernacular language of Newbury and all our puritan fathers.—But names are things, and a most disastrous thing for us poor sufferers of Newburyport, was this singular misnomer of the first day of the week, in calling it after the last, the Jewish Sabbath. Woe to the luckless wight whose work was incomplete by Saturday sunset. With the Sabbath the sad Wardens commenced their solemn rounds, their slim white wands in hand, eight feet in length—their power consisting not in their strength but sanctity. Every obtrusive head, on scenting their approach, was drawn under cover as instinctively as those of the ground vermin hunted by us striplings.—We had sad misgivings from our reminiscence of a Newbury Sabbath, and the time we had alotted for our visit was exhausted. In addition to the scenes we have intruded on the public, we had with another pilgrim of the Merrimac visited all the environs of the town, from Tracy's Farm and the admirable view of Plumb Island's wild sand hills, the ocean and Agamenticus, to Old Town bridge and hill at the mouth of the Parker, the beautiful little river likewise and Pearson's mills. The venerable miller here, we reprimanded again for disclosing to our father, near half a century ago, that we overturned the chaise we had been despatched to mill with. He was confounded at our reminiscence, but was instantly put in good humor by our discovering that his mill, in his opinion one of the seven wonders of the world, had been removed since that time, a few yards from its old foundation. We traversed the rich Kent's Island, whose thrilling and romantic legend, we pass untouched, and proceeded to the rich Indian hill, its superb and picturesque Villa, Peck's mills on the Artichoke, the noble scites of the Dalton and Hooper farms, on the summit of the Pipestave, and the prospect here of the river, the country, the Kearsarge, and other mountains so incomparably beautiful. Returning, we stopped as of old, at the charming cottage of Grandmother L., at the foot of the romantic ridge well entitled Paradise—from whose groves we mourned the fall of many a beautiful tree. The mother is so delightfully replaced by her daughter here, that we imagined we saw her still sitting at her shining deal table, surrounded by her ancestral and titled portraits, a perfect pattern of the courtly, complaisant, and graceful manners of the byegone times under our royal government. Their perfect perpendicularity of figure, in those days, conformable to their straight backed chairs, described by the poet Cowper, would seem to us prim, had not second nature, habit, rendered it so perfectly beautiful and easy. These models were not uncommon in our early days, but such perfect models of excellence of intellect and heart as she, always were, and we apprehend must ever continue to be rare indeed. We should impute it to ourselves as ingratitude, had we not visited our primal schoolmistress, who taught us to lisp our alphabet on her little wooden wheel, which brought the letters in rotation to an orifice, and her horn book, the last perhaps ever imported and employed here. She is yet in green old age, and her wisdom matured with years, her valuable precepts, and affectionate eloquence, we found as instructive and delightful as ever.

We were sorely tempted to consider our calls at home works of necessity, and proceed in the Sunday coach to Boston; but to err in this under the very droppings of the sanctuary, the eves of Mr. Murray's church, where we were baptized, was out of the question. The ordinance of King James of pious memory, under whose direction our bible was translated, that we should indulge in innocent recreation on Sunday after divine services are ended, is worthy of our serious consideration as christians, though no longer binding us as subjects. Our scruples however against work on sunday are conscientious, and we could not bring ourselves within the ordinance; but for tarrying here in compliance with our conscience amply indeed were we rewarded. We will not say our happiness on Sunday was greater, more interesting or rational than what we have already described but more enthusiastic, spiritual and mystic, not to say heavenly, it was incomparably.

Our Presbyterian church originated in secessions from other churches, caused by that rousing apostle Whitefield, one of those few historic names, like Demosthenes and Tully, synonymous with eloquence. We have no right to dwell on a character so perfectly familiar, of whom the celebrated Cowper says,—

'He followed Paul, his zeal a kindred flame;
His apostolic charity the same.'

And Dr. Franklin has borne ample testimony to his inconceivable power of voice, and irresistible eloquence, which emptied his reluctant purse, and exhausted the money he could borrow of his friends, when he went to hear him. Hume, the Scotchman and Deist, bowed likewise to the supremacy of his power. He went rather in derision to hear Whitefield, who was prepared for him, and drew so powerful and natural a description of a careless, reckless sinner, on the verge of a beetling precipice, that when he represented him as topling down at last, Hume's arms were involuntarily extended to break his fall. He then changed his hand and checked his pride, he drew a graphic picture of a Scotch woman, a wretched, obdurate, unrepentant sinner, to whom he was called on her death bed, and on his asking her if she expected to go to heaven, she answered him, no, she preferred going to hell, where so many of her neighbors and countrymen had gone before her. We vouch not for this, but we do for the following, which renders it not improbable. A reckless character among us, attempting to entrap him in idle conversation, boasted he had been to heaven, and asked him what he thought he saw there,—one fool at least, answered Whitefield,—who was that, inquired the man—why yourself certainly, answered he, for not staying when you was there. His corpse was kept among us, in opposition to the attempts of his Exeter friends to obtain it, by our Elder Boardman's attaching it for debt, and it was entombed under our pulpit. Many years after this, when the tomb was opened, a miracle seemed to have been wrought in favor of his remains; his form and features were in perfect preservation.

Difficult indeed was the task of him who attempted to give satisfaction to the hearers of Whitefield, but we do not hesitate to claim for our pastor, Dr. Murray, the high distinction of being worthy to wear his mantle. That renowned and accomplished scholar and eloquent preacher, J. Clark, was an early candidate in our parish, but after one of his fine discourses on Christian morals, the Elders nearly mobbed him, following him down the aisle vociferating, our souls are starved, we have had no spiritual food today, peas in a bladder, words without meaning! The preacher was too happy to make his escape, to ever make his appearance among them again. John Murray was by birth an Irishman, but from his education in Scotland, where his father had the management of all the estates of the Duke of——, he was a good classical scholar and a most eloquent conventicle preacher; and through his connection with the Duke, a courtly, elegant and finished gentleman. From his being contemporary with the Universalist preacher, called Salvation Murray, he was sometimes known by the unfortunate sobriquet of Damnation Murray. Many were led by this to mistake his character. Some Bucks of the first water, from the capital, had been attracted by the gaieties of our town to Davenport's tavern, known by the name and portrait of Gen. Wolfe on the sign, which led one of our obtuse college mates to suppose it was kept by the old General himself. When the fine wines which our privateers poured into our town, together with golcondas of all other kinds or wealth, began to operate on our guests, they undertook to send a hamper of these wines and other good things of their feast to Dr Murray. If the Dr had resented this as an insult, and hinted it to one of his parish, there would not have been a vestige of these gentlemen left to tell their story. But our perfect Chesterfield contented himself with inviting them to dine with him, peremptorily enough to obtain their acceptance, treated them in a style that would have done honor to the Duke his patron, and dismissed them his friends. Dr Murray was full six feet in height, large and athletic in proportion, and when he preferred the church militant to the army, the Irish grenadiers lost their choicest recruit and proudest file-leader. He had a commanding and dignified presence, all the overpowering energy of Burley and all his enthusiasm, vehemence and phrensy in his eloquence, but he could at his pleasure assume the wilder cant and fanaticism of the Conventicler Mucklewrath. After eloquently vindicating the ways of God to man, in a sermon on the covenant of grace, in the style of a learned and accomplished divine, he would conclude by charming the lower class by assuring them that this covenant was so cunningly devised, ingeniously constructed, and admirably put together, that the old serpent could not find a hole to put his nose through. His sermons, generally extemporaneous, were more than an hour and occasionally two hours in duration; he girt up his loins to the work in the morning with a belt, which in the afternoon he buckled closer, and never broke his fast till his services were ended. Though eight or ten years old only at the time, we recollect as of yesterday, his describing us most eloquently as being in a storm at sea, our masts gone by the board, our bulwarks swept away, a fair breach of ocean over us entering our yawning seams, and just sinking in the fathomless abyss, every one of us seemed ready to start to our feet with horror, when he cried out to the top of his voice, what shall we do to be saved! take to the long boat, said he, and went on with his improvement. But the scenes which were the most entirely to his own satisfaction and that of his hearers, were his Der Freyschutz horrors of future torments; so graphic, so highly wrought and eloquently represented were they, that sobs were audible from every pew, tears streaming from every eye, our young blood frozen, and our hair on end with terror. We have, however, always harbored a prejudice against him, till, on our present review of his character, we have deeply repented our injustice. He was, like another of the sweetest singers of Israel, David, guilty of a single moral lapse only during his life, of a different and far more harmless description than the Psalmist's. Like his it was washed away in the bitterest tears of penitence and remorse, and we have the authority of Jesus Christ for demanding, where is the man to cast the first stone at him? —In humble confidence, we declare our fullest conviction that both of these saints will appear together in glory, and sing Hallelujahs again forever before the throne. The misfortunes of his large family, owing partly, not solely, to the contempt which prevailed in his day for the moral doctrines of good works, would make a most harrowing and melancholy romance. They have every one of them, root and branch, been extirpated from the face of the earth. The venerable portrait of our pastor, almost worshipped in our infancy, our friend D. and myself found in the almshouse at Portland, and it had been in houses of far worse fame than that;—we rescued and restored it to the parsonage. When we attended worship at our church again with V. it greet us as of old in the vestry. V. is one of our earliest female friends, most distinguished for multiplied accomplishments and superiority of intellect and education, but still a woman, and like all her sex, from those heathen females of Anacharsis, who frequented the oracle of Delphos, to those of scripture times, and of our own days, liable, all of them, to be led captive by mystic and fanatic preachers. The text is too ungalantly translated, for us to quote the words. In our church we realized a more distinct renovation of our youth than ever, on seeing ourselves surrounded with so many of the worshippers with us in our infancy. The amiable and accomplished H. family and many others; but above all in perfect preservation of mind and body, W. B. near 90, but vigorous and intellectual as when we first knew him or anything else. A giant still in his person and understanding, and still an oracle resorted to by his townsmen on all important occasions. He whose foundation of his fortunes was his lapstone, and who with that simplicity of character which distinguishes all great men, has preserved this implement of his trade as a palladium against pride, has already bestowed his hundreds of thousands of dollars on our public institutions. We felt so perfectly reinstated here, that we looked around for old Master Sewall, by whose side we sat in infancy, an opponent of the new psalmody whibh excited such a furious holy war in the churches, and believing it a sacred duty for every one to sing, he used to insist, to the terror of all musical ears, on my joining him in the psalm, read line after line by the Deacon. We fully anticipated the rising of Mr Murray and his venerable wig in the pulpit, but he had exchanged with a young clergymen in many respects worthy to stand in his shoes, though those shoes had not advanced one step toward improvement in the science of religion, since they were worn by their owner. With unwavering assurance he entered into those mysteries of our religion which the great John Milton thought the Angel Michael only was competent to discuss in paradise. Severe were his strictures on us Unitarians for not seeing as he supposed quite so clearly thro' these mysteries as himself. We had some compensation however in his talents and eloquence, but all the clergymen we have heard since Murray, in their highest flights have followed him with faultering pinion. The service ended we saluted Deacon M. our first master in chirography, and most bitterly did we complain to him of the improvements, such I suppose they must be confessed to be, in our old church. That our old gilt wooden chandelier, which Short, the sexton, and the rest of us used to boast as worthy of Solomon's temple, was replaced by Grecian lamps and candelabras; that the old deal pulpit was removed, and the elder's seat under it once filled with venerable names, and the deacon's seat with those officials, whom Morehead said, as he was pastor of the flock, must be his bull dogs, that all these coadjutors lending countenance to the pastor who surmounted them, have been swept away with their places.

We ran on so, that our palm began to tingle lest the Deacon should suppress our volubility of tongue with his ferule as he had so often before. Our old friend, however, half agreed with us in our preference of olden time.

In the afternoon, with some of our earliest friends, we attended the episcopal church, rendered so invaluably dear to us by a much beloved and revered relative, Bishop Bass, the former pastor. He was an Israelite indeed, in whom there was no guile. He never had his lapse, and never was a subject for conversion. He carried his heart in his hand, and a child might read his character in his open countenance beaming with a glory of universal benevolence and charity, and boundless love to God and man. He was a superior classical scholar, and his sermons commonly instructive and improving essays on christian morals. Though exceedingly young, well do we remember his sermon against profanity, under the head of idle words. His ridicule and reprehension of it as vulgar, derogatory, and opposed to the precepts and example of our Savior, was far more efficacious, at least for those he addressed, than the thundering denunciations of Murray. The worthy old Capt. F. and myself were perfectly cured of our failing, and have never been caught in a lapsus linguæ since. Void of all affectation, he amused himself on our gunning grounds, and we shall ever exult at the lesson of humility a supercilious Frenchman was taught by his superior shots. His wit and humor were irrepressible. When some one expressed surprise that Mr. Prince, son of a blind Presbyterian clergyman, should belong to his church, he inquired of him, if he thought Mr. P. must be blind because his father was.—And when we now visited a relative of his, most amiable, active and sprightly yet, though very aged, our ears deceived us, or we heard his portrait, hanging there, say with his arch smile, in the very words we heard from himself on a similar occasion—'Oh, N. will never die, she will only dry up.'

And now farewell, a long farewell to our native place. We envy all her residents, because 'The heather they tread on while living,' 'Will bloom o'er them when they are dead.' But Lord Brougham says, the Jew expelled from Portugal willingly goes to Abraham's bosom, if he can procure a chest of the earth watered by the Tagus and Douro to lay his bones in. Let earth then procured from the loved banks of the Merrimac be our winding sheet.

SENEX.

P. S. For our sins of commission in publishing these minutiæ, we would plead the infinitely greater number of our omissions. Among these, our parish horse block to assist ladies on to their pillions, and strong oak whipping post and stocks remained in the public street till about '93. We had various haunted houses one by an offended drunkard called Temperance K. our own by ghosts of subjects dissected there. Near the rattling skeleton of one of these we lay, when a child, in a remote chamber, the night after seeing Cato hanged, for mowing off the revolutionary Capt. Forbush's head to obtain the legacy the Capt. promised him. We were waked, the witching time of night, by the hideous noise of a maniac in the street, and kept awake by the more unearthly and inexplicable noises of a cat and brood of kittens she littered on the occasion in the adjoining garret. For the horrors of that night we refer to the noted picture of St. Anthony beleaguered by the whole of Pandemonium let loose. Witch Hooper was we believe an old campaigner, and possessed of the masonic secret as alleged by her, and indicated by her flaring medal. Her familiar was a fowl, the beak amputated close to the head gave it a hideous caricatured human visage, and, the feet off likewise, it knocked about as on stilts. She taxed the terror of our credulous public. Edward Brown was bewitched by her, or some of the sisterhood who rode on broom sticks, on account of the disputed price of a pot of butter he bought of the hag, in one of his voyages. Every minute or two she would appear before his feet in shape of logs of wood or other obstacle, in the street, and posses him with a perfect waking night mare. To advance a hair's breadth was utterly impossible. He could move sideways, or retreat which he would do, and running jump over the obstacle, unless some of us went before or beside him to show him the obstacle was only visionary, when he could proceed with ease. Our Physicians incredulous of modern miracles called it Paralysis. The paralysis of one of our most distinguished Divines Cary was more astonishing if possible. In conversation or the pulpit he became every minute powerless of uttering the word he intended, but which was at complete command as soon as he went over the letters of it on his fingers. From his most impatient temperament he resorted to this with reluctance, which drove him to the most ludicrous mistakes and circumlocutions. Smoke my cider casks with (brimstone was unutterable) what hell is full of said he. Madam said he to a parishioner just confined, you've a capital (child he could not speak) calf said he. Preaching he would have said Jezabel; stammering in vain, he resorted to his spelling, Jezabel said he, in a passion, that is her name and a wicked jade she was.

NEWSPAPER ANTIQUARIAN.

Newspapers are the most full history of the times that can be preserved. Convinced of the importance of such records, there are many persons who preserve files of such papers as they take for future reference, and for the benefit of those who may come after them. Such files our Athenæums and public reading-rooms preserve upon their shelves,—a most important part of such establishments; but we are acquainted with no individual or even corporation, which has paid so much attention to this subject, and patiently toiled after an accumulation of these important records, as the Hon. Samuel Smith, of Peterborough in this State. This gentleman has, after a labor of years, formed files of seventy different American newspapers, which are all systematically arranged, and are as perfect as they can at the present day be made. Some idea may be formed of the perfectness by the fact, that he has regular files of the Boston Centinel, from the time of its commencement in 1784 to the present time, with only seventy-five papers missing. He has also files of the Boston Chronicle from its commencement, with the exception of only sixty papers missing. He has files of almost every paper in New-Hampshire, and of papers in Boston, New-York, Philadelphia and Washington. His collection now consists of about seven hundred and fifty volumes.

Mr Smith, is the brother of the Hon. Jeremy Smith, of Exeter. He is now about 71 years of age. He has held distinguished public offices in our state—and in 1813 was a Representative of the State in the Congress of the United States. He was one of the first in this State who engaged in Manufactures. About thirty years ago, when Lowell was a sterile farm, and the waters at Great-Falls were turned to no more account than when first looked upon by the Indian hunter, he erected his mill at Peterborough, and engaged in manufacturing. But the advancement in the improvements of machinery since that time has been too rapid for the profit of the original manufacturer. Four times, since he commenced, did the improvements in machinery demand the old to be displaced: and his fortune sunk in answering those demands. Being desirous of useful employment for his time, he has since given his attention to his Newspaper researches, conscious that other ages, more than the present, will appreciate his dusty labors.—*Portsmouth Journal.*

THE SOUTHERN ROSE, Edited by Mrs C. Gilman, Author of 'Recollections of a Housekeeper, &c. &c.

The fifth volume of this interesting periodcal having just commenced, a good opportunity is offered for subscribing.

'The Rose' contains a variety of departments in miscellaneous literature, viz.—Original Tales, and Sketches of Life, Scenery and Character.—The Exotic, or Translations of Valuable Compositions from Foreign Languages.—The Pruning Knife, or regular criticism of Foster's Republication of the Foreign Reviews.—Moral and Religious, principally original.—The Turf Seat Shade or notices of Books.—The Flower Vase, or choice paragraphs of miscellaneous literature.—The Leaf and Stem Basket, or Items conveying the most interesting intelligence of the day,—and lastly,—Original Poetry.

The success, which the Rose has met with, and the known literary merit of its editress, are sufficient proofs of its worth.

Terms.—The Rose is published every fortnight in a quarto form, on fine paper at the low price of two dollars per annum.

Subscriptions received by the Agent at Messrs OTIS, BROADERS & CO. 147 Washington st. o 15

THE PATH OF PEACE BY ABBOTT.

THE Path of Peace, or a Practical Guide to Duty and Happiness: by Rev. John S. C. Abbott, author of 'Mother at Home,' and 'Child at Home.' Embellished with a Frontispiece.

Contents.—Chap. 1. Merriment is not Happiness. Chap. 2. Moral Culture—Chap. 3. The Family—Chap. 4. The Church—Chap. 5. Your Neighbor.

Just Published by CROCKER & BREWSTER, 47 Washington St. o 15

THE SUNDAY SCHOOL TEACHER NO. 4.

THIS day published No. 4 of 'The Sunday School Teacher, and Children's Friend.' In this number is commenced 'A Key to Allen's Questions.'

N. B. This work is published on the 15th of every month,—Terms $1. 50 per year. Apply to the subscriber,

BENJ. H. GREENE, 124 Washington st. o 15

BRYANT'S POEMS, 3d Edition. Poems by William Cullen Bryant, 3d edition, in plain and handsome bindings. Just received by JAMES MUNROE & CO. 134 Washington street. o 15

LUCIEN BONAPARTE. Memoirs of Lucien Bonaparte, written by himself, translated from the originial manuscript under the immediate superintendence of the author. Part first from 1792 to the year 8 of the Republic. Harper's edition, price 82 1-2 cents. Just received by JAMES MUNROE & CO. 134 Washington st. o 8

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery, Dr Warren.
Chemistry, Dr Webster.
Materia Medica, Dr Bigelow.
Midwifery and Medical Jurisprudence, Dr Channing.
Principles of Surgery and Clinical Surgery, Dr Hayward.
Theory and Practice of Physic, Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*

July 13, 1836. epis Nov. 2

LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

This little work traces the successive changes of opinion, through which an Orthodox minister, settled over an Orthodox church, is gradually led by a devout study of the Scriptures, in becoming a consistent Unitarian, and indicates the effect which these changes have on the tone of his preaching, on his pastoral fidelity, and ultimately on the spiritual condition of his flock. It is, in some respects an unfinished sketch; but parts of it are so religiously done, and so feelingly withal, as to create in us a strong desire to hear the rest of Mr Loraine's history, and to know a little more about "poor Mr Hawbry's papers." '—*Christian Examiner for Sept.*

Published and for sale by James Munroe & Co 134 Washington street—opposite School st.

FARR'S FAMILY PRAYERS.

Forms of Morning and Evening Prayer, composed for the use of Families. By Jonathan Farr. Published and for sale by JAMES MUNROE & CO.

'The "Forms of Morning and Evening Prayer," are among the best that have come under our notice, at once calm and fervent, scriptural and rational; for which reason we doubt not that they will find general favor among those, who are accustomed to avail themselves of such helps to private or domestic devotion. The volume is very neatly printed and done up, and contains prayers for every day in a fortnight, and eight morning and evening prayers for any day in the week and a great variety of occasional prayers for families, and for individuals.—*Christian Examiner for Sept.* Boston Bookstore 184 Washington street. s 17

PIERCE'S COURSE OF INSTRUCTION IN PURE MATHEMATICS

1. Elements of plain and solid Geometry.
2. Algebra.
3. Plane Trigonometry, 12mo.
4. Spherical Do 12mo.
5. Spherical Astronomy
6. Analytic Geometry
7. Differential and Integral Calculus
8. Mathematical Theory of Mechanics and Astronomy.

PIERCE'S COURSE OF NATURAL PHILOSOPHY.—IN PRESS.

1. Mechanics
2. Acoustics and Optics
3. Electricity, Magnetism, Electro-Magnetism, and Galvanism
4. Astronomy.

JAMES MUNROE & CO. Boston Bookstore, 134 Washington St. a 20

GREENWOOD'S HYMNS.

J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

PRIZE ESSAY. Mammon or Covetousness, the Sin of the Christian Church, by Rev. John Harris, author of Great Teacher, for sale by JAMES MUNROE & CO. 134 Washington st. s 24

MERCHANT'S CLERK. Just received by JAMES MUNROE & CO., Merchant's Clerk and other Tales, by Samuel Warren, L.L. D. author of Diary of a Physician. 134 Washington st. s 24

RELIGION and the Church, by Charles Follen. This day published by JAMES MUNROE & Co. Religion and the Church, by Charles Follen. No. 1. Boston Bookstore 134 Washington st. s 17

NEW ANNUALS FOR 1837.

THE Violet or Juvenile Souvenir, edited by Miss Leslie, with six engravings on steel

The Gift, edited by Miss Leslie, 10 splendid engravings on steel

The Pearl, splendid Mezzotinto engravings

The Christmas Box

The Token, edited by S. G. Goodrich, splendid steel engravings.

Received and for sale by JAMES MUNROE & CO. 134 Washington st. s 24

CHRISTIAN TEACHER AND CHRONICLE. JAMES MUNROE & CO. Have received the Christian Teacher and Chronicle; designed to uphold the religion of the New Testament, in contradistinction to the Religion of Creeds and parties. Complete from Jan. to July—subscriptions taken at the Boston Bookstore 134 Washington street. s 1

LATIN PHRASE BOOK, consisting of Colloquial Phrases and Dialogues, intended to facilitate the study of the Latin Language: to which is added a list of Geographical and other Propor Names systematically arranged, by a teacher, Boston.

This is a very useful elementary work; and though concerned apparently about small matters, it is, both in its conception and arrangement, founded in true philosophy. It is useful for the aid and encouragement it affords to young students in interpreting familiar and idomatic phrases relating to modes of address, to times and seasons, to customs, occupation, &c. Phrases which, literally interpreted, if they do not sometimes convey a false sense, are either unintelligible, or obscure, or stiff and ungraceful. It is such a book as we are glad to see and to recommend. Published and for sale by JAMES MUNROE & CO. s 17

PEIRCE'S HISTORY OF HARVARD UNIVERSITY. A History of Harvard University from its foundation in the year 1636 to the period of the American Revolution, by the late Benjamin Pierce, A. M. Librarian of the University, 8vo. 1 vol. A few copies of the above for sale by JAMES MUNROE & CO., 134 Washington street. s 10

THE RELIGIOUS CREEDS AND STATISTICS of every Christian Denomination in the United States and British Provinces, &c. By John Hayward. Received by JAMES MUNROE & CO. s 10

SCENES and Characters illustrating Christian Truth. Complete in six numbers.

"We know of no previous work, in our own country certainly, which has so happily presented and illustrated important religious truth, under forms of interesting narrative, and adorned with the graces of cultivated composition. 'Their beauty makes us glad.' "—*Christian Examiner.*

"They should be read. Whoever contributes at all to circulate them, does good to the public."—*Boston Daily Adv.*

No. I.—TRIAL AND SELF-DISCIPLINE. By the Author of 'James Talbot,' 'The Factory Girl,' &c.

"An admirable book to put into hands of the afflicted and distressed. * * * We should not know what to think of the person, who should read it faithfully through, and not feel improved by the perusal."—*Christian Examiner.*

No. II.—THE SKEPTIC. By the Author of 'The Well-Spent Hour,' 'Words of Truth,' &c.

"This is an admirable little book, which no one will dip into without reading through, and no one will read through without being improved and delighted."—*Boston Observer.*

No. III.—HOME. By the Author of 'Redwood,' 'Hope Leslie,' &c.

"We hope that this book will be in everybody's hands, and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to practical purposes of life."—*Salem Gazette.*

No. IV.—GLEAMS OF TRUTH or Scenes from Real Life. By Joseph Tuckerman.

"The most creative imagination could not have conceived more striking and consistent illustrations of Christian character, than are here presented for us to admire and imitate."—*Boston Observer.*

No. V.—THE BACKSLIDER. By * * *

"This is a sad and agonizing tale, but it is full of interest and of moral and religious instruction. * * * Let it be read. It must be felt. It must do good."—*Christian Register*

No. VI.—ALFRED: by the Author of 'Sophia Morton,' 'Trials of a School Girl,' &c:—and THE BETTER PART, by the same Author.

Published by JAMES MUNROE & CO. 134 Washington street. tf s 24

NATURE.

THIS day published by JAMES MUNROE & CO. Nature, 1 vol. 12mo. stamped cloth. 'Nature is but an image or imitation of wisdom, the last thing of the soul. Nature being a thing which doth only do but not know.'—Platinus. Boston Bookstore 134 Washington st. s 10

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞ Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

POPKIN'S LECTURES. Three Lectures on Liberal education, by John S. Popkin, D.D.

ADVERTISEMENT.

"The following Three Lectures were delivered in the way of office, and are now published by way of occupation. They are of a general character, treating chiefly of the manner of Instruction, and the matter of Education. If they be found acceptable, I shall be gratified; and more so, if useful. If not, I must bear my own burden." J. S. POPKIN.

Cambridge, July 4th, 1836.

Published and for sale by JAMES MUNROE & CO. 134 Washington street. s1

SACRED MEMOIRS: Or Family Instruction, vol. 1, being a History of Scripture Characters from Adam to Joseph.

Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st. tf m 91

SCANDINAVIAN ELIXIR, OR A CURE FOR DYSPEPSIA.

THIS is the name of a medicine which is for sale by the subscriber; and although but recently introduced into this country from the North of Europe, by a gentleman who was cured of Dyspepsia of long standing by the use of the Elixir, it is already celebrated for the extraordinary cures which it has effected in cases of a disarrangement of the digestive organs which have bid defiance to medical advice. The operation of the medicine is exceedingly gentle, its object being to remove costiveness and restore the natural tone to the stomach and bowels, and there are few cases where it will not afford relief. Certificates from highly respectable individuals, if necessary, could be produced of its extraordinary efficacy, but the proprietor has thought proper to depart so far from the beaten track as to refer those individuals who are suffering from this distressing complaint, to the subscriber, who is furnished with the means of exhibiting satisfactory evidence of its excellence, and also that it is composed of materials entirely of a vegetable origin, and that it contains nothing of a nature, which, if taken according to the directions, an be deleterious to the constitution.

N. B. The price is $2 a bottle. Two bottles will, unless in extraordinary cases, effect a cure. JONATHAN P. HALL, No. 1 Union Street, Boston, General Agent for the Proprietor. j 16

PATH OF PEACE. Just received by JAMES MUNROE & CO., the Path of Peace, or a practical guide to duty and happiness, by John S. C. Abbott, author of Mother at Home, and Child at Home. Boston Bookstore, 134 Washington st. o 8

HOME—by Miss Stickney. Just received by JAMES MUNROE & CO. Home or the iron rule, a domestic story by Sarah Stickney, author of the Poetry of Life, &c. two vols in one. Boston Bookstore, 134 Washington st. o 8

THEORY OF ANOTHER LIFE. New edition of the Physical Theory of Another Life. Just received by JAMES MUNROE & CO. 134 Washington st. o 8

UNITARIAN MISCELLANY SIX VOLUMES 12mo. FOR $1,50.

THE subscriber having purchased the Unitarian Miscellany, edited by Rev. Jared Sparks, and F. W. P. Greenwood, offer them at the above low price. JAMES MUNROE & CO. 134 Washington St. opposite School St. j 2

PLUTARCH'S LIVES, new edition. Translated out of the original Greek, with notes, critical and historical, and a Life of Plutarch, by John and Wm. Langhorn, new edition, corrected and revised; just received by JAMES MUNROE & CO. 134 Washington st. s 24

BEAN'S ADVICE.

CLERGYMEN and others who use Bean's Advice as a marriage present, may obtain it, neatly bound, and at prices, varying according to the style of binding, at the Office of the Register and Observer, 151 Washington St, up stairs. Entrance from the avenue opposite the Old South church. m 21

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED,

At 151 Washington Street, Boston,

SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.